THE BRITISH CRITIC,

For MAY, 1804.

Κρεῖττον τὸ νουθετεῖν τοῦ ὀνειδείζειν· τὸ μὲν γὰρ ἤπιόν τε καὶ φίλον, τὸ δὲ σκληρόν τε καὶ ὑβριστικόν· καὶ τὸ μὲν, διορθοῖ τοὺς ἁμαρτάνοντας· τὸ δὲ, μόνον ἐξελέγχει. EPICTETUS.

Admonition is better than reproach; for the one is mild and friendly, the other harsh and insulting; the one corrects errors, the other only exposes them.

ART. I. *A Chronological History of the Discoveries in the South Sea or Pacific Ocean. Part I. Commencing with an Account of the earliest Discovery of that Sea by Europeans, and terminating with the Voyage of Sir Francis Drake, in 1579. Illustrated with Charts. By James Burney, Captain in the Royal Navy.* 4to. 1l. 4s. Nicol. 1804.

WE agree with Captain Burney, that a digest of maritime geographical discovery has long been wanted, and we accordingly accept with thankfulness this contribution towards the accomplishment of so important and desirable a work. The outline for such a performance is sketched by this author with such distinctness, and accords so entirely with our ideas, that it shall be placed in substance before the reader. He divides the work into six Classes. The first may contain the voyages to the north of Europe, those in the North Seas, and towards the north pole. The second Class may comprehend

hend the voyages along the weſt coaſt of Africa, to the Cape of Good Hope, and the diſcoveries of the Atlantic Iſlands. The third Claſs, the voyages eaſt from the Cape of Good Hope and China, including the eaſtern archipelagos between New Holland and the coaſt of China. Japan might have a ſection to itſelf, as a ſupplement to this Claſs. The fourth might contain the diſcovery of the eaſt ſide of America, except the ſtraits of Magalhanes and of Le Maire. The fifth Claſs may comprehend the circumnavigations and voyages of the South Sea, with the diſcoveries on the weſtern coaſt of America, which appear neceſſarily connected with them. A Supplement to this fifth Claſs might be made from the diſcoveries of the Ruſſians in the ſeas near Kamtchatka, and thence to the north. New Holland ſeems to form of itſelf a ſixth Claſs.

The above is merely the ſketch of a general plan; and the author has exerciſed himſelf in developing the fifth Claſs of this plan, for which he was peculiarly qualified, from perſonal obſervation and experience, having ſailed with that great diſcoverer and excellent navigator Captain Cook, under whoſe command Captain Burney ſerved as Lieutenant during his two laſt voyages. The author has divided his work into twenty Chapters. The firſt is introductory, and contains a brief account of the diſcoveries made in the South Sea previous to the voyage of Magelhanes. The ſecond Chapter is occupied entirely with the voyage of Magalhanes. The third gives the ſequel of this voyage, after the death of Magalhanes. The fourth details the progreſs of diſcovery on the weſtern coaſt of America, by Hernando Cortez, Junta de Badajos, and Gomez. The fifth Chapter repreſents the two voyages of Garcia Jofre de Loyaſa, and of Alvaro de Saavedra. The ſixth Chapter deſcribes various expeditions between the years 1526 and 1533, with the diſcovery of California. The ſeventh Chapter gives the expedition of Simon de Alcazova, and the enterpriſes of the Spaniards to the ſouth from Peru. In the eighth, will be found the voyages of Hernando de Grijalva, Alvarado, and Alonzo de Camargo. The ninth relates the journey of Marcos de Niza to Cevola, with the diſcoveries of Ulloa. It was this navigator who firſt aſcertained, that California was a part of the continent. The tenth Chapter contains the diſcoveries to the north of Mexico, with the expeditions of Hernando de Alarcon and Vaſquez de Cornado. The eleventh is a very intereſting Chapter, and contains, among other things, the detail of the firſt diſcovery of Japan by Europeans. The twelfth deſcribes the voyage of Ruy Lopez de Villabolos. The thirteenth gives an account of various maritime expeditions to the South Sea, as far as the year 1558, with the voyage of Juan Ladrilleros to the ſtraits of Magalhanes. In the fourteenth, we

we find the expedition of Miguel Lopez de Legaſpi, from New Spain to the Philippines. This voyage is leſs familiar than ſome others to Engliſh readers, for whoſe amuſement we give the following extract.

"To engage deeply in a hiſtory of the conqueſt of the Philippine Iſlands, would lead from the general ſubject of this work. But having entered ſo far, and the proceedings of Legaſpi being interwoven with circumſtances of a maritime nature, a ſummary account, as far as is connected with the preſent voyage, may be ſatisfactory, and appears in ſome degree neceſſary.

"M. de Goyti went to the weſt ſide of Tandaya, and paſſed a river of that name. He likewiſe viſited the iſland Abuyo. After 15 days abſence, he returned with the information of his having found a large town, named Cabalian, at the extremity of the iſland Abuyo, which place appeared capable of ſupplying them with proviſions, and that the inhabitants were of a peaceable diſpoſition.

"The ſhips left the bay of San Pedro March 5th, and, in the evening of the ſame day, anchored near Cabalian. Their expectations were diſappointed in the reception given them by the inhabitants, who were too much alarmed at the ſight of ſuch large ſhips, and at the number of people they contained, to give them encouragement to remain. With difficulty, and by having recourſe to force and ſtratagem, the Spaniards procured a ſupply of proviſions.

"After a ſhort ſtay, it was determined to try their fortune at Mazagua, otherwiſe called Dimaſaba. The 9th of March, they left Cabalian, and ſailed to the ſouth. According to the accounts given of Mazagua, by Bernardo de la Torre, the town was on the eaſt ſide, and the port for ſhips on the weſt ſide of the iſland. It was hoped that there the natives would, as in former times, be friendly to the Spaniards. When they were near the iſland, Padre Urdaneta went, with the Maeſtre de Campo, in a boat, to look for the town, carrying preſents which were deſigned for the king or chief; and the ſhips ſailed on, towards the weſt of the iſland, for the port. Urdaneta found neither towns nor ſigns of inhabitants on the eaſtern ſide, except a ſingle Indian, who, as the boat ran along the coaſt, was ſeen on a rock. He called to them to demand who they were? They anſwered Caſtilians: upon which the Indian haſtened from the rock to a ſmall hill near him, and ſet fire to a pile of wood which had been diſpoſed there for that purpoſe. This circumſtance ſhows what a general alarm the arrival of the Spaniards had ſpread among the iſlanders. The boat rejoined the ſhip at the port; and no other native having been ſeen than the centinel juſt mentioned, it was determined to paſs to the iſland Camiguin, near the north of Mindanao.

"On March 11th, they anchored at Camiguin, under the ſhelter of a bank or reef, half a mile diſtant from the iſland. The Spaniards landed, but the natives all fled, and kept at a diſtance. They ſearched the deſerted houſes of the inhabitants, and what proviſions could be found were tranſported to the ſhips. Camiguin is about ten leagues round, and may be known by two high woody mountains. Its latitude was obſerved $9\frac{1}{2}^{\circ}$ north.

" The 14th March, they left Camiguin, intending to go to Butuan, on the iſland of Mindanao, which was reported to be a place of great trade; but the winds and currents threw them near the iſland Bohol, and there they anchored. The natives, as ſoon as they obſerved the approach of the ſhips, made fires along the coaſt, and the inhabitants of the villages near the ſhore retired to the mountains.

" The Spaniards were now reduced to the neceſſity of obtaining proviſions for their preſent ſubſiſtence by force. The General Legaſpi was not naturally diſpoſed to violence; and to preſerve to the Spaniards a character among the natives for integrity and good faith, when opportunities offered, he made compenſation to the iſlanders for the depredations which the neceſſities of his fleet had induced him to commit.

" The Fray Gaſpar aſcribes the diſlike of the natives, and their ſhunning all intercourſe with the Spaniards, to the practices of the Portugueſe; the people of which nation, among many other charges laid againſt them, are ſaid to have paſſed themſelves upon the natives for Spaniards, in various depredatory expeditions. The evidence produced of this, is a converſation which he relates to have paſſed between the General Legaſpi and the pilot of a Borneo junk. By the aſſiſtance and mediation of this pilot, the chief of Bohol was prevailed on to viſit the ſhips, taking hoſtages firſt for his ſecurity. To inſpire him with confidence in the Spaniards, Legaſpi performed the ceremony of bleeding with him; and repreſented, that the motive of the ſhips being ſent to theſe ſeas, was to eſtabliſh, in the name of the King of Caſtile, a commerce between his vaſſals and the natives of the iſlands; and they had come prepared with merchandize for that purpoſe. The General added, that as he had now exchanged friendſhip with the chief, he would be ready as a friend to aſſiſt him, on any occaſion that ſhould offer. The inhabitants after this brought proviſions to the ſhips to ſell; and, in a few days, another chief arrived, who, it appeared, was the ſuperior; and the General had again to contract amity in the eſtabliſhed form.

" From Bohol, the General ſent the San Juan, and a pinnace that had been brought in frame, one to Mindanao, the other to Zebu, where they were to endeavour to trade, and to gain as much information as they could concerning all the iſlands. And at a council held, it appeared neceſſary that an eſtabliſhment ſhould, as ſpeedily as poſſible, be formed in one of the iſlands, and that a ſhip ſhould be ſent to New Spain, with intelligence of what had been done.

" On the return of the San Juan and the pinnace, another council was held; and it appeared, from all the information that had been obtained, that Zebu would be the moſt commodious place for an eſtabliſhment, the iſland being fruitful, and having a good port. It was accordingly determined to repair to Zebu; and, if the natives ſhould refuſe to be friends with the Spaniards, and to ſupply them with proviſions at a juſt and moderate price, to declare war againſt them; which it was maintained would be the more juſt, as the principal people of Zebu, in the time of Fernando de Magalhanes, had given their obedience to Spain, had been baptized, and had received the goſpel; from which they afterwards apoſtatized, and returned to their idolatry.

idolatry, after traitorouſly murdering the followers of Magalhanes, "whoſe blood called for juſtice againſt them". This was the general opinion of the council, to which the members gave their ſignatures. The author of this account remarks, that among other conſiderations of importance, one was, that "when the authority of the Spaniards ſhould be properly eſtabliſhed, and the natives quieted, the goſpel might then be preached, which was the principal motive of the Spaniſh monarch in ſending to thoſe iſlands.

"The ſhips left Bohol April 22d, and were five days going the ſhort diſtance to Zebu, 16 leagues. They entered the port firing their cannon, to anſwer the double purpoſe of ſalutation and intimidation. When the ſhips were anchored, the General ſent boats cloſe to the town, where a great number of the inhabitants had collected near the water ſide; and the interpreter, performing the office of a herald, in a loud voice gave notice, that the Spaniards were come to contract peace and friendſhip with the people of Zebu, and the Spaniſh General demanded, that the king or chief of Zebu would meet him for that purpoſe. The boats then returned to the ſhips.

"This proclamation, uſhered with the parade of their entry, created great conſternation in the town; and one of the principal inhabitants was ſent by the king, whoſe name was Tupas, to the ſhips, with a meſſage of welcome to the General, and to make known that the king intended to viſit him the ſame day. No viſit, however, was made; and the inhabitants were obſerved to be removing their effects; a precaution not unneceſſarily taken; for the ſoldiers and mariners in the fleet, who had with difficulty been reſtrained from plundering at the other iſlands, hoped that here they ſhould be let looſe to revenge the death of their countrymen killed in the time of Magalhanes; and it is probable, that ſymptoms of this diſpoſition of theirs had been noticed by the King's meſſenger. On ſeeing that the natives had taken alarm, they exclaimed, that no ceremony ought to be obſerved with apoſtates who were the enemies of Chriſtians, and that the town ought immediately to be aſſaulted. The regularity of the General's plans, however, were not to be diſturbed by their impatience. The next morning a ſummons was ſent, in great form, to require the promiſed viſit from the king, who endeavoured to pacify the Spaniards with excuſes. The ſummons was repeated three times; but Tupas did not chooſe to truſt himſelf in the power of the Spaniards; and his non-compliance was termed a breach of faith. A body of the Spaniards was landed; and, as the laſt act of formality, Tupas and the other chiefs were required to yield their obedience to the King of Spain, as his vaſſals, according to the fidelity promiſed, and homage yielded, by them to Magalhanes. Two hours were allowed for their determination; at the expiration of which time, if their ſubmiſſion was not made, they would be proceeded againſt as rebels. As no anſwer arrived within the limited time, the town was fired upon, and the troops afterwards entered it without oppoſition, the cannonade having terrified and diſperſed the natives.

"The conduct of the Spaniards on this occaſion is not graced by many of thoſe circumſtances which are thought to dignify, and which give a colour of juſtice to revenge. Forty-four years had elapſed ſince

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the bloody feaſt at Zebu; and the preſent inhabitants, a few of the moſt aged excepted, could have no knowledge of the tranſaction, otherwiſe than from report. Yet the cauſe would probably have been deemed ſufficient to juſtify the attack, had it been determined by other motives than thoſe of intereſt, or if to avenge the murder of their countrymen had been one of the preſcribed objects of the expedition. But the deſire of vengeance ſeemed to have been obliterated by time till the iſland of Zebu was found to be more fertile, and to afford more convenience for a firſt eſtabliſhment, than any other of the iſlands: the long neglected injury was then taken from the ſhelf to be converted to profit.

"With the leaders of the expedition, revenge was no other than a pretext; and therefore it could not be difficult to have practiſed forbearance: nevertheleſs, by the cannonade, and the intemperance of the ſoldiers, the greater part of the town was burnt to the ground; which was ſome cauſe of regret to the Spaniards, as by the conflagration a conſiderable quantity of proviſions was conſumed.

"In one of the houſes which eſcaped the flames, there was found an image, three quarters of a yard in length, ſuppoſed by the Spaniards to have been deſigned for a repreſentation of an infant Chriſt; which they conjectured had been left at Zebu, by ſome of Magalhanes's people. The natives declared, that the image had been in the iſland time immemorial, and had deſcended to them from their anceſtors. The Spaniſh accounts however ſay, there could be no doubt of the image having been intended to repreſent our Saviour, as a ſmall croſs was attached to its neck. The ſpot where they found the image was conſecrated; and there, afterwards, was founded the firſt monaſtery built at the Philippine iſlands." P. 262.

The fifteenth Chapter repreſents the diſcoveries of the various iſlands near the continent of America, in the Pacific Ocean; namely, Juan Fernandez, &c. The ſixteenth Chapter contains the voyage of Alvaro de Mendana, the diſcoverer of the Salomon Iſlands. In the ſeventeenth Chapter we have an account of the progreſs of the Spaniards in the Philippines; with the bold enterpriſes of John Oxnam, an Engliſhman. The following ſhort account marks the daring ſpirit of this man.

"Oxnam went among the Symerons (the Indians before deſcribed), who were equally well diſpoſed to the Engliſh as on the former occaſion. When he was informed that a new regulation had been made by the Spaniards, and that the treaſure was now always conducted by a ſtrong guard of ſoldiers, he determined on an enterpriſe equally bold and extraordinary.

"He landed his men in the ſame place where Captain Drake had before landed; and, laying his ſhip aſhore, covered her with boughs of trees, and buried all his guns in the ground, except two ſmall pieces of ordnance which he took with him, beſides muſkets, and a ſufficient ſtore of proviſions and neceſſaries. Thus furniſhed, without leaving one man in the ſhip, he departed for the other ſea, accompanied by a number

number of the Indians. When they had marched 12 leagues, they arrived at a river which ran into the South Sea. In a wood by the ſide of this river, Oxnam cut timber, and built a pinnace, which was 45 feet long by the keel. When the pinnace was finiſhed, he embarked with his people, and fell down the river into the South Sea, taking ſix Indians with him for guides. They ſailed to the Pearl Iſlands, and remained near them ten days; at the end of which time, they captured a ſmall bark from Quito in Peru, in which were 60,000 *peſos* of gold, and a quantity of wine and bread. Shortly after, they made prize of a veſſel from Lima, with 100,000 *peſos* of ſilver in bars. Theſe riches were all taken into the pinnace, and they went to a ſmall town on one of the Pearl Iſlands, inhabited by Indians, from whom it was hoped pearls would be obtained; but the Indians had not many. From the Pearl Iſlands, they went towards the main land, and after diſmiſſing the two prizes, the pinnace re-entered the river from which ſhe had ſailed. Some of the Indians at the Pearl Iſlands, as ſoon as the Engliſhmen had departed, haſtened in their canoes to Panama, to give notice of what had paſſed. The Governor of that place, within two days after receiving the intelligence, ſent four barks in ſearch of the Engliſh, with 100 ſoldiers, and a number of Indians, under the command of Juan de Ortega. Ortega went firſt to the Pearl Iſlands, and was there informed what courſe the Engliſhmen had taken; and continuing his purſuit, he met the veſſels that had been captured and diſmiſſed. By them he was directed to the river. When he came to the entrance, he was at a loſs which way to take, as the river fell into the ſea by three different mouths. Whilſt he was deliberating, a quantity of feathers of fowls were obſerved floating out of one of the leſſer branches; and that way Ortega entered. The fourth day, according to the account, of his advancing up the river, the pinnace of the Engliſhmen was deſcried lying upon the ſand, with only ſix men near her, one of whom was killed by the Spaniards, and the others fled. The pinnace was ſearched; but there was nothing in her except proviſions. Leaving twenty of his people to take care of the barks, Juan de Ortega landed with 80 men, armed with muſketry. When they had marched half a league from the river, they found a place that was covered with boughs of trees, where the Engliſhmen had hid all their booty, which the Spaniards dug up, and with it returned to their barks, well ſatisfied with their ſucceſs, and not intending to trouble themſelves farther about the Engliſh. But Oxnam, with all his men, and 200 Symerons, eager to recover the treaſure, followed the Spaniards to the river's ſide, and attacked them with more impetuoſity than good management. Ortega diſpoſed his men advantageouſly among the buſhes; and the Engliſh were repulſed with the loſs of eleven men killed, and ſeven taken priſoners; whilſt, on the part of the Spaniards, only two were killed, and a few wounded. The priſoners were queſtioned, how it happened that they had not departed with their treaſure, having been fifteen days unmoleſted. They anſwered, that their Captain had commanded his men to carry all the gold and ſilver to the place where the ſhip was, and had promiſed them a ſhare; but the ſeamen demanded an immediate diviſion; upon which the Captain, being offended at their diſtruſt, would not ſuffer them to carry it; but ſaid

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he would get Indians to undertake the buſineſs. The delay occaſioned by theſe diſagreements, gave time to the Spaniards to overtake them. Oxnam received the firſt notice of their approach by the men who fled from the pinnace. He then came to an agreement with his people, and got the Indians to join with him: but in the attack, having loſt ſeveral of his beſt men, he purpoſed to return to his ſhip.

"The Spaniſh Captain, with his priſoners and the treaſure, returned to Panama, the Governor of which place immediately diſpatched meſſengers to Nombre de Dios, with intelligence where the Engliſh ſhip lay concealed; in conſequence of which, before Oxnam arrived at the place, his ſhip, ordnance, and ſtores, were taken.

"In this deſtitute condition the Engliſhmen lived ſome time among the Indians; and had begun to build canoes on the north ſide of the Iſthmus, as the means by which they might eſcape from their preſent ſituation; but having loſt all their tools, their work was advancing very ſlowly, when 150 Spaniards, ſent by order of the Viceroy of Peru, came upon them, and put an end to their occupation. Fifteen, who were ſick, were at that time taken priſoners; and, in the end, they all fell into the hands of the Spaniards, and were carried to Panama. Oxnam was queſtioned whether he had the Queen's commiſſion, or a licence from any other Prince or State? To which he replied, that he had no commiſſion; but that he acted upon his own authority, and at his own riſk. Upon this anſwer, Oxnam and his men were all condemned to death; and the whole, except five boys, were executed. Thus unfortunately did the firſt exploit of the Engliſh in the South Sea terminate. Of Oxnam, their leader, it has been remarked, that if the ſame ſpirit of enterpriſe and reſolution had been exerted by him in a legal cauſe, he would have been entitled to laſting praiſe." P. 295.

The eighteenth Chapter collects and examines the various reports concerning a ſouthern continent. The nineteenth Chapter details Drake's memorable voyage round the world. The twentieth, and laſt Chapter, contains original matter, and gives an account of the charts the author has introduced in his work; with miſcellaneous obſervations on the geography of the ſixteenth century. In this place he gives his opinion, that New Holland was diſcovered by Europeans within the above-mentioned period. It would be unjuſt not to give the author's perſpicuous account of theſe charts.

"In giving an account of the manner in which the general chart to this volume was compoſed, it is intended to comprehend thoſe of ſmaller extent, and by that means to prevent the neceſſity of repetitions.

"The part of the coaſt of Tierra del Fuego, without the Strait of Magalhanes, extending eaſtward from Landfall Iſland, round Cape Horn, and to Staten Land, is copied from the chart of Captain Cook; except in a few places, where ſome additions have been made, principally from the Spaniſh chart of the Southern coaſt of America, publiſhed in 1798, which additions ſeem warranted by the nearneſs of the track to the coaſt, as drawn in that chart.

"The Strait of Magalhanes is taken entirely from the Spaniſh chart conſtructed in 1788, as it is publiſhed in the *Relacion del Ultimo Viage al Eſtrecho.* The four fathoms bank is laid down from the chart of the Strait by Olmedilla, 1769.

"The coaſt on each ſide, to the north from the Strait, is taken from the Spaniſh chart of 1798.

"The longitudes in ſuch a mixture of authorities might naturally be ſuppoſed not exactly to coincide: but the differences are greater than could have been expected. The greateſt diſagreement is in the poſition aſſigned to Cape Deſeado, which is laid down—

By Captain Cook in - - - - -	74° 40′ weſt from Greenwich.
In the table of latitudes and longitudes, publiſhed with the requiſite tables, by the Board of Longitude - - - - - - - -	74° 18′
By the chart in *Relacion del Ult. Viage* - - - - - - - -	75° 13′
And by the Spaniſh chart of 1798	74° 56′

"The difference between the Engliſh and the Spaniſh longitudes appears to have ariſen principally from the weſternmoſt land ſeen by Captain Cook, being believed to be the Cape Deſeado. The longitude, accordingly, between Cape Deſeado and Landfall Iſland, in Captain Cook's chart, does not exceed ¼ of a degree; and by the Spaniſh charts it is ¼ of a degree. It likewiſe appears from the latitudes, that the weſternmoſt land ſeen by Captain Cook was conſiderably to the ſouth of Cape Deſeado. By following the Spaniſh charts between Landfall Iſland, and the weſtern entrance into the Strait, and making a proportional diſtribution of the remaining differences, the authorities above cited have been connected, without materially affecting the relative poſition of any part of the coaſt.

"The bay De San Franciſco, near Cape Horn, is taken from the chart of Don Antonio de Ulloa.

"The weſt coaſt of South America, from the Strait of Magalhanes towards the north, is taken from the Spaniſh ſurvey, publiſhed in 1798, which extends as far as to the iſthmus, and to Point de Burica, the ſouth eaſt point of Golfo Dulce.

"From thence to Acapulco, has been ſupplied from the chart of D. Ant. de Ulloa.

"From Acapulco to Cape Corrientes, the chart of Alzate y Ramirez, and a manuſcript chart in the poſſeſſion of Mr. Arrowſmith, have been conſulted and occaſionally followed; but that part of the coaſt is drawn chiefly from the deſcriptions of Dampier, and thoſe in the account of Commodore Anſon's Voyage. The deſcriptions by William Funnel are confuſed, and obviouſly too inaccurate to be truſted.

"The ſituations of Cape Corientes and Cape San Lucas, having been ſettled by Captain Vancouver, ſerve for a baſe for the Gulf of California. For the eaſtern ſide near the entrance of the gulf, and for the Marias Iſlands, the accounts of Dampier and of Captain Vancouver, furniſh ſome good materials; to which may be added the French plan of the Bay De Vanderas.

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" For the gulf itſelf, the charts in the *Noticia de California*, the chart of Miguel Coſtanſo, and the narrative of Franciſco de Ulloa's voyage to the head of the gulf, have each contributed: what degree of credit has been given to each, has been noticed in the account of Ulloa's voyage.

" To the materials which have been taken on the authorities here enumerated, it has been deemed neceſſary to make occaſional additions on the authority of the original accounts. The inſtances are not numerous, and will appear in the peruſal of the narratives.

" The exterior part of California, and the continuation of the coaſt to the north, have been drawn from the charts and remarks of Captain Vancouver, and from the chart of Coſtanſo.

" The ſmall portion of the coaſt of China, which appears in the chart, is laid down from Mr. Dalrymple's chart of the China Sea; and the Corea from M. D'Anville, with the corrections which the voyage of M. de la Perouſe have furniſhed.

" The ſituation of the Japaneſe Iſlands is marked, on the eaſt ſide, from the obſervations made in the ſhip Reſolution, in Captain Cook's laſt voyage: and the Iſland Tſuſſima has been taken for a governing point for marking the weſtern parts of Japan.

" The longitude of the town of Nangaſaki has for a great length of time been ſet down in the beſt tables of latitudes and longitudes, as ſettled by aſtronomical obſervations, to be in longitude 128° 46′ 15″ eaſt from the meridian of Greenwich. The obſervation which obtained this reſult, was of an eclipſe of the moon in the year 1612; the following account of which is preſerved in the *Memoires de l'Academie Royale des Sciences, depuis* 1666, *juſqu'à* 1699. tom. vii. partie ii. p. 706. Paris, edit. 4to. 1729.

" In 1612, the fathers D'Aleni and Ureman obſerved an eclipſe of the moon at Macao, the 8th of November; the beginning $8^h\ 30^m$, the end $11^h\ 45^m$.

" The father Charles Spinola, *qui eut le bonheur d'être brulé à petit feu*, who had the happineſs to be burnt by a ſlow fire in Japan, for the Chriſtian faith, which he went there to preach, obſerved at Nangaſaki the beginning of this eclipſe at $9^h\ 30^m$."

" One hour from Macao; which, according to the longitude at preſent aſſigned to that place, gives for the longitude of Nangaſaki 128° 35′ 15″ from Greenwich.

" The old charts (which, properly ſpeaking, are the only charts that have been made of the weſtern parts of Japan) and modern obſervations, differ from the longitude of father Spinola: and it is reaſonable, that the relative poſitions aſſigned for a length of time to places, ſhould not be deſtroyed on the authority of a ſingle obſervation, even of the moſt correct obſerver. The north end of Tſuſſima, is placed by the map of Japan to Kæmpfer's hiſtory, 0° 40′ to the weſt of Nangaſaki; and by Valentyn's chart in the *Oud en nieuw Oost-Indien*, 0° 25′ to the weſt. M. D'Anville, likewiſe places Tſuſſima to the weſt of the meridian of Nangaſaki. The north part of Tſuſſima was ſeen by M. de la Perouſe, and its longitude determined to be (127° 17′ eaſt from Paris) 129° 37′ eaſt longitude from Greenwich; which

which is confirmed by Captain Broughton, in a more recent navigation, who obſerved the north end of Tſuſſima in 129° 30′ eaſt.

" The father Spinola obſerved only the commencement of the eclipſe, a part in which different obſervers have been very apt to diſagree; and the manner of computing the time may be ſuppoſed to have been leſs correct then, than it is at preſent. Truſting therefore to the long eſtabliſhed poſitions combined with the later obſervations, 130° 06′ has been aſſumed for the longitude of Nangaſaki.

" The iſland Formoſa is entered in the general chart of the diſcoveries made by Europeans previous to 1579, and is found in the Theatrum Orbis of Ortelius, though nothing concerning it has been met with in the accounts of the antecedent navigations. Some accounts of Formoſa pretend that it was not known to the Chineſe till the year 1430; but when it is conſidered that Formoſa is a mountainous country, above 60 leagues in extent, ſituated within 25 leagues of the coaſt of China, inhabited, with inhabited iſlands *laying* between, and that both in China and in Formoſa, navigation is practiſed; it is not in the leaſt credible that the people of two countries ſo circumſtanced, ſhould have remained in mutual ignorance of the exiſtence of each other to ſo late a period. Its firſt appearance in the hiſtory of the Chineſe might poſſibly have been in the year 1430. The name Formoſa or Hormoſa was given to the iſland by the Portugueſe, on account of the beauty of its appearance. The native name is Pekan.

" In placing the Philippine Iſlands, the longitudes given in Captain Robertſon's chart of the eaſtern iſlands, have been followed in thoſe parts which are approached by any good track there laid down. The longitudes of the eaſtern and ſouth eaſt part of Mindanao are laid down to accord with the remarks and obſervations of Captain Hunter in 1791.

" The chart deſigned for ſhowing the track of the ſhip of Magalhanes among the Philippine and Molucca Iſlands, is formed by connecting and adapting to the limits preſcribed by the longitudes juſt mentioned, the following materials:

" The ſurveys of Mr. Dalrymple. The plans of Captain Forreſt. The remarks of Captain Carteret and of Captain Hunter. The parts of Captain Robertſon's chart which are ſanctioned by the tracks he has laid down. To theſe have been applied many of the plans of ports and of particular portions of coaſt which have been publiſhed by Mr. Dalrymple. What remained to be filled up has been furniſhed from the chart of Pedro Murilo Velarde, and from a chart publiſhed in Madrid, date 1699.

" The poſition of the Ladrones has been regulated by the longitude obſerved of Tinian in the voyage of Captain Wallis, and by that of the northern iſlands ſeen by M. de la Perouſe.

" The other iſlands in the Pacific Ocean, are laid down upon *data* which will be found explained at length in the accounts of the ſeveral diſcoveries.

" The knowledge that had been gained, within the time to which the general chart is limited, of the north coaſt of Papua or New Guinea, does not ſeem to have been comprehended more than its general

ſituation

ſituation and direction. The ſketch given is anſwerable to this idea. Very little more is at preſent known with preciſion; and what has been ſeen by different navigators, has been too negligently deſcribed to admit, that, with the moſt careful examination, their diſcoveries can be ſatisfactorily connected. The general chart having been deſigned for the purpoſe only of exhibiting diſcovery at a particular point of its progreſs, to conſtruct it on a ſcale of the ſame magnitude as would have been requiſite for a more complete chart, did not appear neceſſary." P. 371.

The Appendix contains remarks on the projection of charts, and particularly on the degree of curvature proper to be given to the parallels of latitude.

Works of this deſcription, compoſed by ſcientific men, who are careful to admit nothing among their materials that is ſuperfluous, nor withhold any thing properly connected with the ſubject they profeſs to elucidate, cannot fail of being highly important to literature and the public. We ſhall be glad to ſee this outline, ſo ſkilfully drawn, ably filled up; and why not, at ſuitable intervals, by Captain Burney himſelf, who has ſhown himſelf ſo well qualified for the due execution of it? What he has performed is juſtly entitled to the moſt unreſerved commendation; and we ſhall expect the continuance of his labours with great and anxious curioſity.

ART. II. *Tranſactions of the Royal Iriſh Academy. Vol. VIII.* 4to. 616 pp. Dublin. 1802.

WE reſume with pleaſure our account of this valuable work, in which we ſhall proceed as before, by giving a brief account of each article. Theſe, in the preſent inſtance, are 22 in number; 18 under the general title of Science, 2 under that of Polite Literature, and 2 under the head of Antiquities.

I. *Obſervations on the Proofs of the Huttonian Theory of the Earth, adduced by Sir James Hall, Bart.* By Richard Kirwan, F. R. S. and P. R. I. A.

The contents of this paper may, in great meaſure, be deduced from its firſt paragraph, which is as follows.

"As ſome poſitions", this author ſays, "which I laid down in my examination of Dr. Hutton's theory of the earth, may ſeem queſtionable from the ingenious reaſoning employed by Sir James Hall, in

in the third volume of the Edinburgh Tranſactions, to corroborate ſome of Dr. Hutton's aſſertions, and may even be thought inconſiſtent with ſome of the curious reſults that occurred in the highly intereſting experiments inſtituted by the worthy Baronet, inſerted in the fifth volume of the Edinburgh Tranſactions, (a printed tranſcript of which he has had the goodneſs to ſend me) I think it a duty incumbent upon me to examine both the general reaſoning employed by him, and the conſequences fairly deducible from his experiments; fanciful and groundleſs as the Huttonian theory ſeems to me to be, it may, like the reſearches for the philoſopher's ſtone, be highly uſeful, by ſuggeſting new experiments." P. 3.

Of a ſubject ſo controverted as that of the theory of the earth, concerning which, many very different hypotheſes have been advanced, though no one has been aſcertained, it is impoſſible to give our readers a competent idea in a few pages; and, without a previous idea of at leaſt Dr. Hutton's and Mr. Kirwan's theories, the particular propoſitions which are advanced, diſcuſſed, or refuted in the preſent paper, cannot be diſtinctly underſtood. We ſhall only obſerve, that, in their various works, thoſe two gentlemen have repeatedly and vigorouſly oppoſed each other's theories, while they have ſtrenuouſly defended their own; but we are ſorry to add, that the controverſy has been conducted with conſiderable acrimony. We ſhall not attempt to decide between thoſe two able theoriſts; but we are rather inclined to view with a careleſs eye, all ſuch theories, of which even the beſt muſt reſt upon the evidence of partial and equivocal facts.

II. *An Illuſtration and Confirmation of ſome Facts mentioned in an Eſſay on the primitive State of the Globe.* By Richard Kirwan, Eſq. &c.

In the ſixth volume of the Tranſactions of the Royal Iriſh Academy, Mr. Kirwan advanced (and that propoſition formed one of the principal ſupports of his theory relative to the primitive ſtate of the world) that no petrifactions were found imbedded and incorporated in maſſes of ſtone, in ſuch countries as were elevated 8500 or 9000 feet above the actual level of the ſea. But it is related by Gentil, that Ulloa found ſome of the above-mentioned petrifactions in Peru, at a much greater elevation, namely, 14,220 feet above the level of the ſea; which aſſertion would much invalidate Mr. Kirwan's theory. Mr. Kirwan, however, finds, from the altitude at which the mercury is ſaid to have ſtood in the barometer on that elevated ſpot, and from the probable inaccuracy of the barometers, beſides other conſiderations, that the above-mentioned height

muſt

muſt have been overrated; ſo much ſo, that, according to his reckoning, it could not have exceeded 8200 feet, and that of courſe it is within the limit by himſelf preſcribed.

III. *An Eſſay on the Declivities of Mountains.* By Richard Kirwan, Eſq. &c.

It is juſtly obſerved by Mr. K. that of the various cauſes which have produced the preſent wonderfully diverſified appearance of the terraqueous globe, ſome, like the univerſal deluge, are general; while others, like earthquakes, are partial and local. Alſo, that a general uniformity or agreement, in ſome particular circumſtance, in every part of the globe, ſeems to be a ſure teſt of the operation of ſome general cauſe.

Bergman was the firſt who remarked, that in mountains that extend from north to ſouth, the weſtern flank is the ſteepeſt, and the eaſtern the gentleſt; alſo, that in mountains which run eaſt and weſt, the ſouthern declivity is the ſteepeſt, and the northern the gentleſt.

To this remark of Bergman, Mr. Kirwan ſubjoins the obſervations made on the ſame ſubject in different parts of the world, and by various able perſons, whoſe conjectures are likewiſe properly noticed. He then ſays:

" To aſſign the cauſes of this almoſt univerſal allotment of unequal declivities to oppoſite points, and why the greateſt are directed to the weſt and ſouth, and the gentleſt, on the contrary, to the eaſt and north, it is neceſſary to conſider,

" 1° That all mountains were formed while covered with water.

" 2° That the earth was univerſally covered with water at two different æras, that of the creation, and that of the Noachian deluge.

" 3° That in the firſt æra, we muſt diſtinguiſh two different periods, that which preceded the appearance of dry land, and that which ſucceeded the creation of fiſh, but before the ſea had been reduced nearly to its preſent level; during the former, the primæval mountains were formed; and during the laſt, moſt of the ſecondary mountains and ſtrata were formed.

" 4° That all mountains extend either from E. to W. or from N. to S. or in ſome intermediate direction between theſe cardinal points, which need not be particularly mentioned here, as the ſame ſpecies of reaſoning muſt be applied to them, as to thoſe to whoſe aſpect they approach moſt.

" Theſe preliminary circumſtances being noticed, we are next to obſerve, that during the firſt æra, this vaſt maſs of water moved in two general directions, at right angles with each other, the one from E. to W. which needs not be proved, being the courſe of tides which ſtill continue, but were in that ocean neceſſarily ſtronger and higher than at preſent: the other from N. to S. the water tending to thoſe vaſt abyſſes then formed in the vicinity of the ſouth pole, as ſhewn in

in my former eſſays. Before either motion could be propagated, a conſiderable time muſt have elapſed.

" Now the primæval mountains formed at the commencement of the firſt æra, and before this double direction of the waters took place, muſt have oppoſed a conſiderable obſtacle to the motion of that fluid in the ſenſe that croſſed that of the direction of theſe mountains. Thus the mountains that ſtretch from N. to S. muſt have oppoſed the motion of the waters from E. to W. this oppoſition diminiſhing the motion of that fluid, diſpoſed it to ſuffer the earthy particles with which, in thoſe early periods, it muſt have been impregnated, to chryſtallize, or be depoſited on theſe eaſtern flanks, and particularly on thoſe of the higheſt mountains, for over the lower it could eaſily paſs; theſe depoſitions being inceſſantly repeated at heights, gradually diminiſhing as the level of the waters gradually lowered, muſt have rendered the eaſtern declivities or deſcent, gentle, gradual, and moderate; while the weſtern ſides, receiving no ſuch acceſſions from depoſitions, muſt have remained ſteep and craggy.

" Again, the primæval mountains that run from E. to W. by oppoſing a ſimilar reſiſtance to the courſe of the waters from N. to S. muſt have occaſioned ſimilar depoſitions on the northern ſides of theſe mountains, againſt which theſe waters impinged, and thus ſmoothed them.

" Where mountains interſect each other in an oblique direction, the N. E. ſide of one range being contiguous to the S. W. flanks of another range, there the afflux of adventitious particles on the N. E. ſide of the one, muſt have frequently extended to the S. W. ſide of the other, particularly if that afflux were ſtrong and copious; thus the *Erzgebirge* of Saxony, which run from W. to E. have their N. E. ſides contiguous to the S. W. ſides of the *Rieſengebirge*, that ſeparate Sileſia from Bohemia; and hence theſe latter are covered with the ſame beds of Gneiſs, &c. as the northern ſides of the Saxon, and thereby are rendered ſmooth and gentle, comparatively to the oppoſite ſide, which being ſheltered, remains ſteep and abrupt, which explains the ſeventh obſervation." P. 45.

The reſt of the paper explains ſeveral other peculiar appearances of mountains, and of their ſtrata, on the ſame theory.

IV. *Of Chymical and Mineralogical Nomenclature.* By Richard Kirwan, Eſq. &c.

When the new, or preſent chemical nomenclature was, not many years ago, propoſed by an aſſociation of French chemiſts, and was almoſt univerſally adopted, Mr. K. made ſome exceptions to thoſe general rules, agreeably to which that new nomenclature was regulated.

" The exceptions" he ſays, in the preſent paper, " that appeared to me reaſonable to the general rules laid down by this highly reſpectable aſſociation, or to ſome of the terms they introduced, I thought

of too little conſequence to mention, knowing that the few antient denominations I retained, and the ſtill fewer new ones I introduced, were perfectly intelligible; nor ſhould I attempt at preſent to vindicate them, had I not perceived they attracted the cenſure of many on whoſe eſteem I ſet the higheſt value. Thus circumſtanced, I feel myſelf juſtified in examining the general propriety of thoſe rules and aſſumed principles from which I thought proper to deviate, and of the denominations which I reject." P. 55.

The examination of thoſe numerous particulars, or objections to the above-mentioned rules, are not ſuſceptible of a clear abridgment.

V. *A Deſcription of a reflecting Level, or an artificial Horizon, for taking Altitudes of the celeſtial Bodies, &c. on Land, by Hadley's Quadrant; with ſome Remarks on different Levels.* By the Rev. James Little.

Previous to the deſcription of this new Level, or artificial Horizon, this author objects to the uſe of ſuch other inſtruments of this ſort as are conſtructed with fluids, namely, where the object is reflected from the ſurface of water, or quickſilver, or other fluid: he then deſcribes his new contrivance in a very particular manner, and the deſcription is illuſtrated by very diſtinct figures on an annexed copper-plate engraving.

Two modes of conſtructing this inſtrument are deſcribed in the preſent paper, the ſecond of which ſeems to be the leſs exceptionable; they both, however, depend upon the ſame principle, of which we ſhall endeavour to give ſome idea.

In this inſtrument, the object, whoſe angular altitude above the horizon is to be meaſured, is reflected by the upper ſurface only of a piece of plate glaſs, the lower ſurface of which has been deprived of its poliſh, and conſequently of its reflecting power. This glaſs plate is cemented with its lower ſurface to a metallic frame. The frame may be made of iron, or ſteel, or other metal; and the lower ſurface of the upper plate of this frame, namely, that which is contiguous to the glaſs, has a conical cavity, like the cap which is uſually placed in the middle of a magnetic needle. The lower part of this metal frame is furniſhed with a pretty long and pendulous prolongation. It will be eaſily conceived, that as the metallic frame, with its plummet, or pendulous prolongation, is ſituated perpendicular to the glaſs plate; when the former, reſting with its conical cavity upon a pointed wire, ſtands perpendicular to the horizon, which direction the force of gravity will compel it to take, the glaſs plate muſt be in the plane of the horizon, namely, in the ſituation proper for reflecting thoſe objects whoſe

whose angular elevation above the horizon is required to be measured.

Such must be the case when the glass reflector is truly horizontal; but any deviation from that situation will evidently render the angle of observation more or less inaccurate. In order to correct any possible error of this kind, Mr. L. has furnished his artificial horizon with adjusting screws; and he has given, in the present paper, a proper explanation of the theory of such reflectors, together with the method of observing and of correcting the above-mentioned error, or deviation from the truly horizontal situation. But this theory is by no means new, nor is the instrument free from very weighty objections. Upon the whole, we do not think that this new artificial horizon is at all preferable, or even equal, to some other instruments which are now commonly used with the Hadley's sextant, for astronomical observations upon land. Two of those instruments are as portable, as simple, and as accurate as can be reasonably desired. One of them is described by Mr. Vince, in his Practical Astronomy. The other consists of a small wooden stand, having three adjusting screws, a flat reflector of opaque glass, which is laid upon the above-mentioned stand, and a spirit level, which is to be placed in various directions upon the opaque glass, in order to render its situation truly horizontal.

VI. *On the Naturalization of Plants.* By John Templeton, A. L. S.

The importance of the subject, and the very imperfect knowledge, which mankind at present possesses relative to the naturalization of plants in foreign soils, are the particulars which are principally set forth in the commencement of this paper. That plants of different climates require different degrees of temperature for their vegetation, needs hardly be mentioned; but this author remarks, that in this respect the powers of vegetation admit a considerable range of latitude;

"those plants which cannot bear frost, being found to extend from the northern to the southern verge of the torrid zone, and many of those which grow on the southern limits of the temperate to approach the borders of the frozen zone. Thus of the Lapland plants near 300 are found in the environs of Paris, many of them much farther south, and some, as the water lillies (Nymphæa) sundew (Drosera) arrowhead (Sagittaria) &c. even natives of India."

Besides the temperature, several other circumstances must be kept in view, by those who wish to naturalize foreign plants.

Thoſe circumſtances, this author obſerves, are moſtly ſuggeſted by the nature of the plants themſelves.

The particulars which ſeem moſt eſſentially neceſſary to be attended to, are the determination of the proper ſoil, the choice of ſituation, and the proper nouriſhment which each particular plant may ſeem to demand. The nature of thoſe particulars is judiciouſly examined in the preſent paper, and various inſtances of their peculiar influences are mentioned. The following may be taken as a ſpecimen.

" By the appearance of the roots and leaves, we may nearly determine in what kind of ſoil the plant is moſt likely to thrive. Robuſt roots, and fleſhy or rigid leaves, require a dry ſoil, according to their thickneſs; ſtiff clay, or ſandy loam, as beans, peach, and apple trees; robuſt ſpongy roots, which have a tendency to mat near the ſurface, with thin leaves, as the alder (Betula Alnus), willows (Salix), require a ſomewhat ſtiff ſoil with moiſture; many of the Salix genus will not grow with their accuſtomed vigour, in a light turfy or peat mold ſoil, for want of the neceſſary reſiſtance to the roots, although ſuitable in reſpect to moiſture. Slender, hard, and wiry roots, as thoſe of the pine, Ciſtus, &c. require dry, ſandy, or gravelly ſoils. And extremely fine and hairlike roots, as thoſe of Erica, Halmia, Rhododendron, &c. muſt have a ſoil whoſe particles will not impede the ſhooting of their tender fibres, and with a ſmall but regular degree of moiſture, that the roots, which by their form cannot reſiſt the ſlighteſt drought, may not be deſtroyed. Plants in a warm climate perſpire more than in a cold one; ſo in a warm they require much, and in a cold one little moiſture. Therefore, when tranſplanted from a warm to a cold climate, they ſhould have a dryer ſoil, and from a colder to a warmer, a moiſter one than their native ſtation.

" In the firſt caſe, not being able to perſpire the ſuperabundant moiſture, they will be rotted; and in the laſt, not having moiſture ſufficient to ſupply the loſs by perſpiration, the growth will be ſlow, diſeaſe and death will follow, unleſs they receive a timely ſupply of moiſture: by the red or yellow colour of the leaves, we may diſcern the approach of the firſt evil; and, by the ſtunted growth, and ſmall curled leaves, that of the laſt. A large quantity of pure circulating fluid ſeldom injures plants, but ſtagnant water is certain deſtruction to almoſt every vegetable." P. 115.

Accounts of the introduction of certain plants into Ireland, and other countries, as alſo the peculiar advantages which may be derived from the uſe of certain peculiar ſituations, are very properly inſerted in the preſent paper. Thus, ſpeaking of the influence of the winds upon the tops and ſides of rocks, this author ſays,

" On the top of the rocks the wind rages with the greateſt fury, even the graſs ſeeming blighted, whereas below the rocks every plant appears in a thriving ſtate, and ſome houſes ſituated on the lower part never have their thatched roofs diſturbed by the ſtorms. In every other

other part along the coaſt where land is of the ſame form, it is covered with thriving wood, but where the land is nearly level for a length of way inland no wood appears, and every hedge is ſeen never to riſe higher than the top of the bank which protects it from the wind. Therefore in order to plant neat the ſea on a low ſhore, it is neceſſary to commence the plantations a conſiderable way inland, and to allow the young trees to have others ſeveral feet taller than themſelves behind them: theſe will have the ſame effect as high land, for by means of the oppoſition offered by innumerable ſtems and branches the force of the wind will be greatly leſſened; as we may find by ſtanding on the windward ſide of a thick wood during a ſtorm, where, if the trees are lofty, the wind is much leſs violent than on an open plain. In water the effect of this kind of oppoſition is viſible, for if into the bed of a ſwift ſtream we drive a number of ſtakes, the water, although it continues to flow, yet has its velocity diminiſhed conſiderably.

"Our firſt plantations in an expoſed place ought always to be of ſuch trees as are natives of mountains, for theſe are fitted by nature to bear the rude blaſts of winter, and by the ſtiffneſs of their leaves, or flexibility of their footſtalks, to remain uninjured by a ſummer ſtorm. Of the firſt, we have the various race of pines: of the laſt, the birch, the aſpen and the mountain aſh.

"Thus by a careful inſpection of the operations of nature, is the hand of man enabled to collect the productions of diſtant countries around his home, cover the arid heath with waving green, and make the lonely wilderneſs aſſume a pleaſing gloom." P. 127.

VII. *Deſcription of an Apparatus for impregnating Water, and other Subſtances, ſtrongly with Carbonic Acid Gas.* By the Rev. Gilbert Auſtin, M. R. I. A.

This ſhort paper deſcribes an apparatus for impregnating water highly with carbonic acid gas. The apparatus is delineated on an adjoining plate. The principle of it is briefly as follows. The carbonic acid gas, being produced in the uſual manner, from calcareous ſtone and ſulphuric acid, is received under a jar which ſtands on the ſhelf of a pneumatic tub. The upper part of the jar communicates, by means of a tube, with a globular glaſs veſſel, which is filled almoſt entirely with the water that muſt be impregnated with the gas. The above-mentioned tube is furniſhed with two valves, each of which opens towards the globular glaſs veſſel. Between thoſe two valves the tube has a lateral opening, to which a condenſing ſyringe is applied, and it is by the action of this ſyringe, that the gas is drawn from the jar, and is forced into the globular glaſs veſſel; where, by means of agitation, it is cauſed to be more readily abſorbed by the water. It is evident, that after the ſame manner other fluids may be impregnated.

After the deſcription, this author points out two imperfections of his apparatus; namely, the quality of the metal of

which the ſyringe is formed, and the brittle nature of the globular glaſs veſſel. In order to obviate any accident which may ariſe from the burſting of that veſſel, he ſays,

" an ingenious mechanical friend has ſuggeſted to me the propriety of encloſing it in a ſtrong copper caſe. It may conſiſt of two hemiſpheres with a broad rim, ſcrewed together."

With reſpect to the former imperfection, he ſays,

" The apparatus I have conſtructed is of braſs, and however carefully cleaned perceivably imparts a taſte of the metal to the water. It is adviſeable therefore to make it of ſome metal which either may not poſſibly impart any ſenſible taſte to the water, or which may not be conſidered injurious even if diſſolved in it in very ſmall portions; ſilver or tin appear the beſt adapted for this purpoſe, but as the former may be too expenſive for general uſe, and as the latter is too ſoft to bear well the frequent ſcrewing and unſcrewing neceſſary in the uſe of the apparatus, the channels through which the gas paſſes may be well coated with ſilver or tin, which may anſwer the purpoſe; the pipes and cocks may have a thick ſilver wire ſoldered in the centre which may be perforated, and the condenſer may be well plated or tinned on the inſide.

" But as glaſs appears to be the moſt unexceptionable material, I have ordered an apparatus to be conſtructed entirely of glaſs, and have hopes that I ſhall have it ſo executed as not to admit any thing elſe to come in contact with the gas." P. 133.

VIII. *Analyſis of Turf Aſhes.* By Lord Tullamore, M. R. I. A.

After ſome general obſervations on the extenſive bogs which predominate in Ireland, and on the propriety of endeavouring to fertilize them by removing and making proper uſe of the turf they produce; this noble author ſays,

" We are taught by the obſervations of moſt experimental chemiſts, that aſhes of all vegetables afford more or leſs potaſh: and conſidering bog or peat as now univerſally allowed of vegetable origin, I was led by analogy to ſuppoſe, that, after it had undergone a ſimilar proceſs of incineration, a ſimilarity of product, though proportionally ſmall, might be the reſult." P. 136.

But, upon examination of a quantity of turf, which underwent the uſual chemical operations; namely, combuſtion, lixiviation of the aſhes, evaporation of the lixivium, &c. the author found that it did not contain any kind of diſengaged alkali, whence, he concludes, that nearly the whole maſs of ſalts, thus procured, muſt conſiſt of ſulphat of ſoda with little or no intermixture. In a Poſtſcript, Lord T. ſays,

" I was induced, ſince I wrote the above, to try the aſhes of a different though neighbouring bog which were of a deep *red* colour, whereas

whereas thoſe I had at firſt uſed were *white*. The reſult varied; as the red aſhes produced the *muriate* of ſoda only, but in much ſmaller quantity than I had before procured of *ſulphat* of ſoda from the *white* aſhes, which was about one ſixty-fourth of the original weight. This appeared to me rather intereſting, as it may in ſome degree account for the higher efficacy of *red* aſhes as a *manure*. I alſo find that *ſulphat* of ſoda has been already detected in turf aſhes." P. 138.

IX. *A Memoir of the Mines of Glan, the Royalty of Richard Martin, Eſq.* By Monſieur Subrine.

The territory of Oughterard in Ireland is bounded on the north by the mountains of Glan, which, this author ſays in p. 141, "are entirely compoſed of ſlate, and in which the mines, that make the principal object of theſe obſervations, are found."

But though the mountains of Glan conſiſt entirely of ſlate, yet from the deſcriptive paragraphs which follow this aſſertion, it appears that ſlate forms a very inconſiderable portion of thoſe mountains. By way of ſpecimen, we ſhall ſubjoin a few of thoſe paragraphs.

"1ſt. The granite that forms the ſouth ſide of the mountains of Glan, and extends acroſs the river of Oughterard as far as the foot of Mahiramore, does not ſeem to be covered or interrupted any where with any other ſubſtance.

"2d. It is not interſected with any perceptible vein; but one may remark, about two hundred paces above the bridge of Oughterard, ſome veins or threads of ſpar, ſo minute as to be almoſt imperceptible, through which ſome cryſtals are interſperſed, whoſe greateſt thickneſs does not exceed half an inch.

"3d. Thirty feet above the river, on the right ſide, there are ſeveral beds of granite, which ſeem to have been fractured by ſome violent force. The ſpace between their numerous ruptures is filled with ſpar, which holds a great quantity of lead.

"4th. All the country in the neighbourhood of Oughterard abounds with ſcattered lumps of rolled granite, ſome of which are more than ſix feet in diameter. On the top of the mountain there is one that is monſtrous. It is placed on the very ſummit; and it is ſo placed, that though it is nine or ten feet in length, it has not four in the baſe: all thoſe ſtones are of the ſame nature with the fundamental granite of the country.

"5th. Immediately above the granite towards the grotto of Calypſo three or four beds of ſlate are to be ſeen, the uppermoſt of which is ſo chequered with quartz that it may be eaſily miſtaken for argillaceous clay.

"6th. Above theſe beds of ſlate are to be ſeen the calcareous ſhelly beds which are extended down the river towards Loughcorreb, and continue ſome miles on the Galway road." P. 144.

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The remaining part of the paper continues to deſcribe the ſtrata of ſtone, the metallic ſubſtances, and various other particulars relative to the conſtruction of thoſe mountains.

X. *Remarks on ſome ſceptical Poſitions in Mr. Hume's Enquiry concerning the Human Underſtanding, and his Treatiſe of Human Nature.* By Richard Kirwan, Eſq. &c.

"Though numberleſs treatiſes", Mr. K. ſays, "of the ever jarring ſects of ſcholaſtics had in all countries and for ſeveral ages obſcured and diſgraced the ſublimer regions of ſpeculative philoſophy, and have been the fruitful parents of many abſurdities in the ſciences connected with it, yet, to the honour of the philoſophers of that denomination, it muſt be owned, they confined their reaſoning rage within the limits of pure ſpeculation, and refrained from meddling with thoſe principles that have an immediate influence on the conduct of human life. We have lived however to ſee an attempt made in our own days by a modern philoſophical ſect to ſubvert theſe alſo, or at leaſt to involve them in all the darkneſs of the moſt dreary ſcepticiſm. For after the miſts that overſpread the region of mere ſpeculation had been in great meaſure diſſipated by the luminous reſearches of Mr. Locke towards the end of the laſt, and of Dr. Berkeley towards the commencement of the preſent century, Mr. Hume about the middle of it advanced and diffuſed, with no mean degree of ſucceſs, many paradoxical opinions avowedly ſubverſive of the primary principles of human reaſon, and tending to prove that moſt of its concluſions, even thoſe of a practical nature, would, when traced to their ſource, be found deſtitute of any ſolid foundation, and in a word merely empiric. Of theſe opinions I have ſelected a few, namely:

"1°. That beings of any kind may ſtart into exiſtence without the intervention of any efficient cauſe:

"2°. That the connexion between phenomena and their ſuppoſed cauſes can in no caſe whatſoever be traced by reaſon, but in all caſes is inferred merely from experience;

"3°. That inferences from experience are themſelves unſupported by any ſolid reaſon, for that none can be aſſigned for expecting ſimilar effects from ſimilar cauſes, but the mere cuſtom or habit of ſeeing them conjoined:

"4°. That *belief* is not an act of judgment, but a particular ſpecies of ſentiment or feeling:

"Laſtly. That fallacious as all experimental reaſoning may be, yet the violations of the laws of nature (the exiſtence of which laws can be known and inferred only from experience) cannot be rendered credible in any caſe by any human teſtimony whatſoever." P. 157.

The examination of thoſe particulars is arranged in five ſections; the titles of which are, I. Of the Neceſſity of Cauſes. II. Of the Source of our Knowledge of the Relation of Cauſe and Effect. III. Of the Grounds of reaſoning from Experience. IV. Of the Nature of Belief. And, V. Of Miracles.

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These important topics are handled with great skill, and sagacity; but for further particulars, we must refer our readers to the paper itself.

XI. *Synoptical View of the State of the Weather at Dublin in the Year* 1800. By Richard Kirwan, Esq. &c.

This view consists of a table on a single half sheet page, wherein for each month of the year 1800, there is one statement of each of the following particulars; namely, the highest and lowest altitudes of the barometer, with the days when they were observed, and a mean of the barometrical altitude; the like particulars of the thermometer; the number of rainy days, together with the quantity of rain; and, lastly, the storms.

The result for the whole year, which is stated at the bottom of the table, shows, that the greatest height of the barometer was 30,478 inches, the least 29,436, and the mean 29,978. The highest, lowest, and mean altitudes of the thermometer were, respectively, $61^{\circ},91$; $34^{\circ},3$; and, $47^{\circ},819$. The number of rainy days amounted to 197, on ten of which some snow fell. The total quantity of rain was 23,567 inches; and the number of storms was 24.

(To be concluded in our next.)

ART. III. *Scenes of Infancy, descriptive of Teviotdale. By John Leyden.* 12mo. 184 pp. 6s. Longman and Rees. 1803.

ALTHOUGH it cannot be contended, that the poetry of modern times has produced many great works of superlative beauty, it will be admitted, that the art of versifying has been cultivated with considerable success; that it has been improved, like other arts, by frequent experiments; and that descriptive poetry, in particular, has produced many compositions which rise far above mediocrity; and some, as, for instance, the Traveller and Deserted Village, which may be exhibited as models of very uncommon excellence.

The poem now before us cannot certainly stand a competition with those elaborate and highly-finished productions; yet it possesses, in our opinion, a very great share of merit. It abounds with just and accurate descriptions of nature; it is full of variety, and rich in illustrations, which could only have been furnished by a vigorous mind improved by extensive reading.

reading. Its beauties are numerous, while its defects are such as the moſt common attention would have been ſufficient to remove; and yet we are apprehenſive, that theſe defects, trifling as they are, may be ſufficient to diſcourage the indolent, a claſs of readers who are perhaps not the leaſt numerous of the admirers of poetry.

Every poem, it may be preſumed, is undertaken from ſome motive, and is compoſed according to ſome plan, which ought to be developed, as clearly as poſſible, to the reader. In ſhort compoſitions, indeed, the connection and train of the author's ideas can always be traced with ſufficient facility; but in works of a certain length, and which are therefore diſtributed into ſeparate parts, ſome preliminary explanation becomes neceſſary, either in the ſhape of an Argument prefixed to each Canto, or of a general Preface to the whole; becauſe it is eſſential, that the reader ſhould perfectly ſympathize with the poet, and that he ſhould not only ſurvey the ſame objects in the ſame ſucceſſion, but that he ſhould examine them from the ſame point of view, and in a ſimilar diſpoſition of mind. But in the work before us, though compriſing more than 2000 lines, divided into four Parts, we are provided with no ſuch aſſiſtance. The only addition to the very imperfect information conveyed by the title-page is contained in four mottos, prefixed to the ſeveral Parts, which tell us, that the firſt Canto contains a farewell to the country and to a miſtreſs; that the ſecond is chiefly dedicated to rural deſcriptions; and that the third and fourth are intended to ſhow the folly of running away from domeſtic happineſs, the only happineſs which is ultimately worth having.

Our critical experience has furniſhed us with very few examples of poets who have ſhown this ſort of indifference to the fate of their works; and, as we have already declared our opinion, that this poem is far from deſerving to ſink into oblivion from the ſtrange careleſſneſs of its author, we have endeavoured to obtain ſome little information concerning its hiſtory, and that of Mr. Leyden; and, though our enquiries have not been ſo ſucceſsful as we could have wiſhed, their reſult may be of ſome intereſt to the readers of the work.

It ſeems that Mr. Leyden, who deſcribes himſelf (whether hiſtorically or poetically, we cannot ſay) as a *peaſant's* ſon, was born and educated near the banks of the Teviot, and ſet off alone, from his father's cottage, to ſeek his fortune. Such an education does not ſeem remarkably propitious for the acquirement of learning; but perhaps the fruit of the tree of knowledge ſtill appears more tempting when it is a forbidden fruit, or at leaſt when it is of very difficult attainment. The author could only find, in the contracted library of his father,

a Bible, and ſome books of devotion, all of which he read, and conſigned to his memory, as carefully as if each was the laſt work which the world could furniſh. Some additional volumes were obtained, as a precious loan, from different collections in the vicinity; a neighbouring ſchool taught him the rudiments of the Latin language; and young Leyden ſet off for Edinburgh, with the reſolution of acquiring the Greek and Hebrew tongues, and of completing the courſe of ſtudy neceſſary for his admiſſion into the eccleſiaſtical profeſſion, to which, by his own inclination, and the wiſhes of his family, he was originally devoted. At Edinburgh he purſued his object with paſſion; but he found that there, as every where elſe, ſomething beſides learning was neceſſary to ſucceſs in a profeſſion. He had formed ſome friendſhips, among which, he had the good fortune to include that of Mr. Walter Scott, and was adviſed to relinquiſh his former deſign, and to employ his induſtry and genius in ſome path where he was likely to meet with fewer competitors. His own wiſhes would have led him to explore the continent of Africa; a country, reſpecting which he felt an inſatiable curioſity, and of which he had already begun a moſt elaborate hiſtory, derived from the reſearches of all former travellers. His friends again overruled this project; and pointed out to him, in our Aſiatic provinces, another field, no leſs advantageous for the diſplay of his talents, and attended with leſs hazard. A poſt was offered to him on the medical eſtabliſhment at Madras; and, as the neceſſity of engaging in a new courſe of ſtudy was rather a temptation than an obſtacle to his active and ardent mind, he readily acquieſced; and ſoon found himſelf entitled to claim, without the fear of diſgracing it, the medical diploma. But, on the near proſpect of realizing all his expectations, he very naturally found, that to a warm and grateful temper, the moment of ſeparation from the place of our nativity, from our relations, and from our friends, is infinitely painful; and a young poet could ſcarcely refrain from an attempt to retrace in verſe his ſtrong and various ſenſations. The poem, thus conceived and haſtily begun, travelled, we believe, with its author to London; where it was finiſhed, and conſigned to the preſs, amidſt the various avocations of preparing for an Eaſt-Indian voyage; of collecting, from our public libraries, ſuch materials for the hiſtory of Africa as Edinburgh could not furniſh; and of cultivating a numerous and reſpectable ſociety of friends, whom he had attached during his ſhort ſtay in this metropolis, where he arrived almoſt alone and friendleſs.

Such, we believe, were the untoward circumſtances under which the poem before us was produced; and to theſe, which would

would excuſe much greater inaccuracies and imperfections than are to be found in the work, we muſt add, that the ſubject is, in ſome reſpects, unfavourable to a very plain and obvious arrangement. Mere hills and dales, rocks and woods, rivers and green fields, all the materials, in ſhort, of *general* landſcape may be varied, almoſt to infinity, in a deſcriptive poem, without interrupting the progreſs of the work any more than the changes of ſcenery on a theatre interrupt the action of the piece. But, when the features of the landſcape are very peculiar and characteriſtic, and when (as generally happens in the ſurvey of Scottiſh ſcenery) each ſpot recalls to the imagination of the writer important and ſtriking events of real hiſtory, the reader is no longer engroſſed by his guide; but, in the contemplation of a Wallace or a Douglas, forgets the poet, in whoſe feelings he had hitherto ſympathized, and is unprepared to direct his attention to a new and different ſucceſſion of images.

We will now offer to the reader a few extracts, which we do not ſelect as the moſt beautiful paſſages in the poem, but as particularly illuſtrative of the author's manner. The firſt is a very common picture; the deſcription of the vapours riſing at ſun-ſet in a mountainous country, and gradually abſorbing the whole landſcape.

" The miſts aſcend;—the mountains ſcarce are free,
Like iſlands floating in a billowy ſea;
While on their chalky ſummits, glimmering dance
The ſun's laſt rays, acroſs the gray expanſe:
As ſink the hills in waves, that round them grow,
The hoary ſurges ſcale the cliff's tall brow;
The fleecy billows o'er its head are hurled,
As ocean once embraced the proſtrate world.
So, round Caffraria's cape, the polar ſtorm
Collects black ſpiry clouds, of dragon form:
Flaſh livid lightnings o'er the blackening deep,
Whoſe mountain-waves in ſilent horror ſleep;
The ſanguine ſun, again emerging bright,
Darts through the clouds long watery lines of light;
The deep, congealed to lead, now heaves again,
While foamy ſurges furrow all the main;
Broad ſhallows whiten in tremendous row;
Deep gurgling murmurs echo from below;
And, o'er each coral reef, the billows come and go." P. 34.

The following ſpecimen is choſen partly as a contraſt to the preceding, and partly becauſe the author has, in our opinion, made a very ingenious uſe of an untoward circumſtance in the natural hiſtory of this iſland. Our readers are probably aware, that the nightingale, a bird which is conſidered as the natural

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patrimony of poets, is unluckily a ſtranger to Scotland. Mr. Leyden thus concludes a pathetic tale of three lovers, who died of the plague in the vale of Dena.

" A veil of leaves the redbreaſt o'er them threw,
Ere thrice their locks were wet with evening dew.
There the blue ring-dove coos, with ruffling wing,
And ſweeter there the throſtle loves to ſing;
The woodlark breathes, in ſofter ſtrain, the vow;
And love's ſoft burthen floats from bough to bough.
But thou, ſweet minſtrel of the twilight vale!
O! where art thou, melodious nightingale;
On their green graves ſhall ſtill the moonbeams ſhine,
And ſee them mourned by every ſong but thine;
That ſong, whoſe lapſing tones ſo ſweetly float,
That love-ſick maidens ſigh at every note!
O! by the purple roſe of Perſia's plain,
Whoſe opening petals greet thine evening ſtrain,
Whoſe fragrant odours oft thy ſong arreſt,
And call the warbler to her glowing breaſt,
Let pity claim thy love-devoted lay,
And wing, at laſt, to Dena's vale thy way!
Sweet bird! how long ſhall Teviot's maids deplore
Thy ſong, unheard along her woodland ſhore?
In ſouthern groves thou charm'ſt the ſtarry night,
Till darkneſs ſeems more lovely far than light;
But ſtill, when vernal April wakes the year,
Nought ſave the echo of thy ſong we hear.
The lover, lingering by ſome ancient pile,
When moonlight meads in dewy radiance ſmile,
Starts, at each woodnote wandering through the dale,
And fondly hopes he hears the nightingale.
O! if thoſe tones, of ſoft enchanting ſwell,
Be more than dreams, which fabling poets tell;
If e'er thy notes have charmed away the tear
From Beauty's eye, or mourned o'er Beauty's bier;
Waſte not the ſoftneſs of thy notes in vain,
But pour, in Dena's vale, thy ſweeteſt ſtrain!" P. 57.

We ſhall cloſe our extracts, with a paſſage near the end of the poem, deſcriptive of the deep impreſſion which the religious perſecution, carried on during the reign of Charles II. has left in the minds of the Scottiſh peaſantry.

" With ſolemn pauſe,
An ancient ſword the aged peaſant draws,
Diſplays its ruſty edge, and weeps to tell,
How he that bore it, for religion fell,
And bids his offſpring conſecrate the day,
To dreſs the turf, that wraps the martyr's clay.
So, when by Erie's lake the Indians red
Diſplay the diſmal banquet of the dead,

While

While ſtreams deſcend in foam, and tempeſts rave,
They call their fathers from the funeral cave,
In that green mount, where virgins go, to weep
Around the lonely tree of tears, and ſleep:
Silent they troop, a melancholy throng,
And bring the ancient fleſhleſs ſhapes along,
The painted tomahawks, embrowned with ruſt,
And belts of wampum, from the ſacred duſt,
The bow unbent, the tall unfurbiſhed ſpear,
Myſterious ſymbols! from the grave they rear.
With ſolemn dance and ſong, the feaſt they place,
To greet the mighty fathers of their race;
Their robes of fur the warrior youths expand,
And ſilent ſit, the dead on either hand;
Eye, with fixed gaze, the ghaſtly forms, that own
No earthly name, and live in worlds unknown;
In each myſterious emblem round them, trace
The feuds and friendſhips of their ancient race;
With awful reverence, from the dead imbibe
The rites, the cuſtoms, ſacred to the tribe,
The ſpectre forms, in gloomy ſilence, ſcan,
And ſwear to finiſh what their ſires began." P. 142.

As we have thus enabled our readers to comprehend the deſign, and obſerve the ſtyle of this poem, we ſhall not undertake to criticize it with much minuteneſs, nor think it neceſſary to ſpecify the few defects to which we have alluded, nor to enumerate the frequent beauties which cannot fail to ſtrike the attentive reader. Mr. Leyden, we apprehend, is now occupied by ſubjects of more importance to himſelf and to literature than a deſcriptive poem, however beautiful; and whenever, at an interval of leiſure, his mind ſhall revert to his "Scenes of Infancy", he will doubtleſs reviſe his own work with more ſeverity than we ſhould be diſpoſed to employ. We ſhall, therefore, now diſmiſs it, after remarking, that ſuch travellers as may chooſe to viſit the romantic country of Teviotdale will find, in this poem, more correct topographical information, and more curious anecdote reſpecting the paſt and preſent manners and hiſtory of the country, than can be eaſily gleaned from any other publication, excepting Mr. Scott's juſtly celebrated "Minſtrelſy of the Scottiſh Border".

ART. IV. *An Introduction to the Theory and Practice of plane and ſpherical Trigonometry, and the orthographic and ſtereographic Projections of the Sphere; including the Theory of Navigation. Illuſtrated by a Variety of practical Examples, and applied to the Menſuration of Heights and Diſtances; to determining the Latitude by two Altitudes of the Sun, the Longitude by the Lunar Obſervations, and to other important Problems on the Sphere, and in Nautical Aſtronomy. By Thomas Keith, private Teacher of the Mathematics and Geography.* 8vo. 10s. 6d. The Author; and Longman and Rees.

THE Treatiſes of Trigonometry written by *Briggs* and *Emerſon*, are among the productions of the moſt eminent mathematicians of this iſland, and will ſhow to future ages the ſtate of that art at the times in which they were written. Of theſe Treatiſes, however, the one is by much too voluminous for common uſe, if it were written in Engliſh inſtead of Latin; the other is too conciſe and profound for that purpoſe. Some other Treatiſes, therefore, better adapted to common uſe, have been written on that art; among which, thoſe of *Thomas Simpſon* and Baron *Maſeres* ſeem to claim the preference. But during the latter half of the laſt century, very few books on trigonometry, worth notice, have been written in our language; notwithſtanding this art is abſolutely neceſſary in meaſuring inacceſſible heights and diſtances, and navigation depends almoſt entirely upon it. This paucity of writers on an art ſo eminently uſeful, is not to be aſcribed to a want of mathematical genius in this country, but to the deficiency of encouragement and patronage. Various are the ways in which profuſion ſcatters the ſuperfluities of abundant fortune; but, among them, we cannot find that the encouragement or protection of learning, and particularly of mathematical learning, has often borne a part. Genius muſt find its own way, and its own means, or periſh unaſſiſted.

We are aware of the rewards offered by Act of Parliament for the diſcovery of the longitude at ſea, ſome of which are appointed for improved tables of the moon's motion, a ſubject which is well known to require the greateſt ſkill in the mathematics. But, for this encouragement, old men, who recollect what paſſed in Parliament while the Bill was pending, are ſatisfied that little is due to any prevalent zeal for ſcience. Beſides, this encouragement is evidently calculated to call forth the exertions of genius already grown to maturity, rather than to foſter that

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which is riſing, which is what we heartily wiſh to ſee. But we check theſe reflections, into which we have been irreſiſtibly led, by finding on our mathematical ſhelves many more books on trigonometry, navigation, aſtronomy, and other important branches of the mathematics, which have been written in France and Ruſſia, in the laſt fifty years (in conſequence of the encouragement given in thoſe countries to mathematical learning) than in our own country: and we obſerve this with the more regret, as the monuments by which *Euler* and *Lagrange* have immortalized their memories, are raiſed on a baſis borrowed from this country!—the *Principia Mathematica* of Sir Isaac Newton.

The matter contained in the volume now before us, is diſpoſed in five Books, of which the firſt two treat of Trigonometry. This is the third treatiſe * on that particular branch which has lately iſſued from the Britiſh preſs, and of which, as well as of the other tracts contained in this volume, we are now to make our report.

Book I. *Of Plane Trigonometry.*

This Book is divided into five Chapters, of which the firſt contains definitions, and general properties of ſines, tangents, &c. of arches†. Here the diviſion of the circle into 360 degrees, for the purpoſe of meaſuring angles, is deſcribed; the uſual definitions are given; and not only the common proportions and equations which ſubſiſt between the ſine, coſine, tangent, and ſecant, of an arch, but the equations alſo which are formed by the rectangles under the ſine and coſine, &c. of the ſum and difference of two arches, and of three arches, when their differences are equal, are demonſtrated in eight propoſitions; from which many others (as the author obſerves) may eaſily be derived. Here alſo the method of computing the ſines and coſines (and thence the tangents and ſecants) of every minute of the quadrant, which is commonly called the *conſtruction of the trigonometrical canon*, is deſcribed, and illuſtrated by the calculations of the ſines and coſines of the firſt five minutes of the quadrant.

This Chapter, which is the foundation of both plane and ſpherical trigonometry, contains a conſiderable quantity of good matter. The definitions are, for the moſt part, clear;

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* See Brit. Crit. vol. xvii. p. 377, and vol. xxi. p. 275.

† We here uſe the word *arch*, to accommodate ourſelves to the author; but *arc* is more uſual, as a trigonometrical term, and we prefer it.

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and the demonſtrations are geometrical, although not made in the manner of Euclid. But we have obſerved ſeveral preſs-errors not noticed among the *errata*, and many faults in the punctuation; and that one or two of the enunciations are indiſtinct. For inſtance, the propoſition marked O, in p. 19, wants the words which we have here inſerted within brackets, and ſhould be expreſſed thus:

The Sum of the Tangents of two Arches is to their difference as the Sine of the Sum of the Arches is to [the Sine of] *their Difference.*

The enunciation of the propoſition number VII, in p. 18, is alſo confuſed; it ſhould run thus:

The Difference between the Rectangle of the Sines, and [the Rectangle of the] *Coſines, of two Arches, is equal to the Rectangle of Radius and the Coſine of the Sum of theſe Arches.*

We obſerve alſo, that the demonſtration of the propoſition referred to by the leuer S, in p. 19, might have been made in a ſimpler manner.

But, notwithſtanding theſe little blemiſhes, this Chapter (as we obſerved before) contains much valuable matter in a ſmall ſpace. Although the author has here numbered no more than eight propoſitions, there are, in fact, above twice that number; the truth is, that he is much better acquainted with the art of trigonometry, than with the art of writing books.

In the ſecond Chapter, the general rules for calculating the ſides and angles of plane triangles, are clearly inveſtigated by the principles of geometry.

In the third Chapter, the nature of logarithms is briefly explained; and the learner is taught how to find theſe numbers in the tables annexed to this work, and apply them to uſe. The deſcription and uſe of the plain and Gunter's ſcales here given, will alſo afford deſirable information to the junior ſtudents of the mathematics.

The fourth Chapter is profeſſedly written for the uſe of thoſe who have no previous knowledge of geometry; and it ſeems well calculated to anſwer their purpoſe.

In the fifth Chapter, the uſe of plane trigonometry is ſhown in forty-one examples of meaſuring heights and diſtances, moſt of which are well choſen; among them are ſeveral of inacceſſible altitudes and diſtances; and the laſt is an example of computing the moon's parallax. To ſeveral of the problems here propoſed, ſolutions are given by calculation, by conſtruction, and by Gunter's ſcale. This Chapter, therefore, will prove very inſtructive to learners. We have to remark, however, that Examples 34 and 35, of computing the height of a cloud or balloon, by means of the angles of its elevation

only, without its bearings, taken at the ſame inſtant by two obſervers, can be of but little uſe: they are given upon a ſuppoſition that a plane perpendicular to the horizon paſſed through the object obſerved, and the ſtations of the obſervers, a circumſtance which will ſeldom be found in practice.

Book II. *Of Spherical Trigonometry.*

This Book is divided into ſeven Chapters, of which the firſt contains the definitions and general properties of ſpherical triangles.

We like the matter in this Chapter, but not the manner in which ſome of it is deſcribed. For inſtance, in p. 95, the author ſpeaks of *two ſides* of a ſpherical triangle, which are greater than *two right-angles*, inſtead of a *ſemicircle;* and there are other inſtances of this improper uſe of words, but our limits will not allow us to ſpecify them. Mr. Keith may, perhaps, plead the example of others for this uſe of the words; but it is, nevertheleſs, an improper uſe.

In the ſecond Chapter, the general rules for calculating the ſides and angles of ſpherical triangles are clearly inveſtigated; and the inveſtigations are followed by ſeveral uſeful corollaries.

Chap. III. is wholly filled with the inveſtigation and uſe of Baron *Napier's* univerſal rule for computing the ſides and angles of ſpherical triangles, by what he called *circular parts;* and this rule is here applied to the ſolution of the ſeveral caſes of oblique, as well as right-angled triangles.

This Chapter will be very acceptable to ſome ſtudents. Mr. Keith* thinks it ſingular, that Biſhop *Horſley* has not even mentioned this rule in his Trigonometry lately publiſhed, in his Elementary Treatiſes. We are not at all ſurpriſed at this omiſſion, as we conſider the rule in no other light than a *memoria technica;* and it is undoubtedly better for a learner (at leaſt) to accuſtom himſelf to the uſe of rules of which the grounds are moſt diſtinctly ſeen. See the Biſhop's remark in p. 216 of the *Elementary Treatiſes*†.

Chap. IV. contains, in twelve propoſitions and their corollaries, many curious and uſeful analogies for ſolving the more difficult caſes in ſpherical trigonometry, which our limits will not permit us diſtinctly to enumerate. From a peruſal of this Chapter, thoſe who have made a conſiderable progreſs in trigonometry may derive further information.

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* Preface, p. v.

† See alſo Brit. Crit. vol. xxi. p. 278.

Chap.

Chap. v. is, like Chap. iv. of plane trigonometry, deſigned for the uſe of ſuch as would acquire only a practical knowledge of the ſolutions of the ſeveral caſes of ſpherical trigonometry; and ſeems well calculated for that purpoſe, as the rules are plain, and illuſtrated by a number of Examples, wrought both by logarithms and by Gunter's ſcale.

Chap. vi. contains the practical rules for ſolving the ſeveral caſes of oblique-angled ſpherical triangles, by drawing a perpendicular from the vertical angle to the baſe; together with the numerical work by logarithms.

Chap. vii. contains the practical rules for ſolving the ſeveral caſes of oblique-angled ſpherical triangles, without making uſe of a perpendicular; together with the work by logarithms.

Book iii. contains the application of ſpherical trigonometry to the ſolution of aſtronomical problems, and is divided into two Chapters.

The aſtronomical definitions, and the deſcription of a celeſtial ſphere, given in the firſt Chapter, are for the moſt part clear, and will be found very uſeful to learners. A number of problems in aſtronomy then follows, by which the uſe of right-angled ſpherical triangles is fully ſhown. This Chapter contains alſo a Table of the ſun's right aſcenſion and declination, and ſome other Tables of leſs extent, which are requiſite to the ſolution of ſuch problems as are here treated of.

We have here to remark, that in this Chapter (p. 217) there are two erroneous ſtatements of the earth's motion. Mr. Keith ſays (after other authors) that the earth turns round its axis in 24 hours, meaning *ſolar time*. This is not true. The earth turns round its axis in 24 hours of *ſidereal time*, which is very nearly equal to 23h. 56′ 4″ of mean ſolar time*.

He then ſtates the time in which the earth performs its motion round the ſun at 365d. 5h. 49′, inſtead of 365d. 6h. 9′, 17″; miſtaking the *tropical* year for the *ſidereal* year†.

In the ſecond Chapter, an application of oblique-angled ſpherical triangles is made to the ſolution of a conſiderable number of uſeful problems in aſtronomy and navigation; among which, are ſeveral that occur in finding the longitude

* See the *Cambridge* edition of Sir *Iſaac Newton's Principia*, p. 379; or Biſhop *Horſley's* edition of his works, vol. iii. p. 36.

† See Dr. *Maſkelyne's* ſtatement of it, at the end of *Taylor's* Logarithmic Tables.

at ſea, by the method of late years brought into uſe by the Rev. Dr. *Maſkelyne*, the preſent learned Aſtronomer Royal at Greenwich.

BOOK IV. *Of the Theory and Practice of the Orthographic and Stereographic Projections of the Sphere.*

This Book is divided into two Chapters, the firſt containing the orthographic, and the ſecond the ſtereographic projection: and in theſe two Chapters the theory is conciſely deſcribed, and the practice illuſtrated by a number of Examples, which is a very commendable way of teaching.

BOOK V. *Of the Theory of Navigation.*

This Book is divided into three Chapters, in which the principles of *plane ſailing*, *middle latitude ſailing*, and *Mercator's ſailing* are diſtinctly treated of.

We do not recollect that we have ſeen any other Book in which the theory of navigation is ſo perſpicuouſly deſcribed in ſo ſmall a ſpace; excepting, however, a few ſentences, among which is one in p. 362, where the author talks of "expreſſing the radius of a ſphere in minutes".

"The work concludes", as the author ſays in his Preface, p. vii. "with a Table of the logarithms of all numbers, from an unit to ten thouſand; a Table of natural ſines; a Table of logarithmical ſines and tangents to every degree and minute of the quadrant. Theſe Tables occupy only 48 pages, and will be found a valuable acquiſition both to the teacher and the learner, as they will ſave the expence of a larger ſet of Tables, and anſwer every purpoſe of inſtruction with equal advantage."

Upon the whole, this volume, which appears under the modeſt title of an Introduction, contains much valuable matter; and, as the greater part of it is of practical utility, we doubt not that a ſecond edition of it will ſoon be called for. We would therefore perſuade the author to reviſe it, before it is again ſent to the preſs, calling to his aſſiſtance ſome friend who is able to remove from a meritorious work ſuch blemiſhes as we have now ſpecified.

ART.

ART. V. *Remarks on a Pamphlet, by Thomas Kipling, D. D. Dean of Peterborough, entitled "the Articles of the Church of England proved not to be Calviniſtic". By Academicus.* 8vo. 32 pp. 1s. Deighton, Cambridge; Cooke, Oxford; Todd, York; Hatchard, &c. London. 1803.

WHEN the object is victory and not truth, any theological controverſy may be protracted *ad infinitum*. We really thought, and we ſtill think, that the Dean of Peterborough had proved, to the conviction of all who do not look upon the Engliſh reformers as a ſet of knaves, who meant to inculcate one ſyſtem of doctrines on the clergy and another on the laity, that the creed of our church is not Calviniſtic. We have here, however, a nameleſs wight, who has undertaken to "defend thoſe parts of the writings of Calvin which the Dean has attacked, and to reconcile them both with the Articles of our church, and with *the declarations of holy writ*". P. 5.

How Calvin's doctrines can be *defended* without being *reconciled with holy writ*, a lover of truth will not readily conceive; but truth is one thing, and a favourite ſyſtem, very often, another. We admit, however, that our champion, though in concealment, wields his weapons with conſiderable dexterity.

The Remarks under review are divided into three Chapters, of which the firſt is very ſhort, and not much to the purpoſe. The author indeed builds a great deal on what he calls Dr. Heylin's confeſſion; but, as we ſhall ſoon have a better opportunity of conſidering what can fairly be inferred from it, we paſs on to the ſecond Chapter, in which the Calviniſtic doctrines are ſaid to be compared with ſome of the Articles of the Church of England.

After ſome ſkirmiſhing with ſingle ſentences, and clauſes of ſentences, of which the real import can be aſcertained only from the context, which our limits will not allow us to tranſcribe, Academicus proceeds to the doctrine of *original or birth-ſin*.

Dr. Kipling having ſhown, that, according to Calvin, every deſcendant of Adam, *ſolely* on account of that corruption of nature (ob talem *duntaxat* corruptionem) which he inherits from his firſt parents, is *actually* convicted and *damned*, obſerves, that there is no ſuch aſſertion in our ninth Article, which he therefore infers is not Calviniſtic. To this the author replies:

" The paſſage from Calvin is eaſily reconciled with the article, by obſerving that Calvin ſpeaks of the ſentence of condemnation according to St. Paul, *by the offence of one, judgment came upon all men to condemnation.* But our church ſpeaks of the final execution of that ſentence. Now there is no diſagreement between theſe two propoſitions." P. 7.

The paſſage here referred to from St. Paul is Rom. v. 18; in which it is ſaid, " therefore, as by the offence of one, judgment came upon *all* men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon *all* men unto juſtification of life." Now it is certain, that the only gift, which, in conſequence of the righteouſneſs of Chriſt, came upon *all* men, is a title to life and immortality, by a general reſurrection; and hence it follows incontrovertibly, that the judgment which in this place is ſaid to have come upon *all* men by the offence of one, can be nothing elſe than that *death* which we are ſure was incurred by Adam, and which, at the end of the world, " ſhall be ſwallowed up in victory". But is this all that Calvin meant when he ſaid, " ab talem duntaxat corruptionem *damnati merito convictique coram Deo tenemur*"? Was this the only conſequence which, in his opinion, followed the ſin, " quæ HORRIBILEM DEI VINDICTAM accendit in totum humanum genus"? No, Calvin ſays expreſsly*, " Sicut ſpiritualis Adæ vita erat, manere opifici ſuo conjunctum et devinctum: ita alienatio ab eo fuit ANIMÆ INTERITUS. Nec mirum ſi genus ſuum peſſundedit ſua defectione, qui *totum naturæ ordinem pervertit* in CŒLO et in terra"! And again, " Unde factum eſt ut tot gentes una cum LIBERIS EORUM INFANTIBUS ÆTERNÆ MORTI involveret lapſus Adæ, abſque remedio, niſi quia Deo ita viſum eſt? Decretum quidem HORRIBILE fateor†.

Calvin, therefore, does *not* ſpeak of the ſentence of condemnation, according to the text quoted from St. Paul; and the reaſoning of the Dean of Peterborough yet retains its original force.

From original ſin, the author proceeds to reconcile the tenth Article of the Church, which treats of *free-will*, with the doctrine of Calvin. In that Article it is ſaid, " Dei gratia nos præveniente ut velimus, et *co-operante* dum volumus, ad pietatis opera facienda"; but Calvin condemns, as a hereſy, the doctrine which teaches, that God, in any ſenſe, *co-operates*

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* Inſtit. Lib. ii. Cap. 1, § 3. † Lib. iii. Cap. 23, § 7.

with

with man; and hence Dr. Kipling infers, that the Article is not Calviniſtic.

"But", ſays Academicus, "he does not ſeem to have obſerved, that in this Article, God's grace is ſaid to co-operate, not with our natural deſires, but with thoſe very deſires which we receive from his preventing grace. God acts upon man by influencing his will and inclining his heart; and then man freely and voluntarily performs that which God ordains." P. 8.

He then quotes a long paſſage from Calvin's Inſtitutes, to ſhow that ſuch was the doctrine of that great reformer; but, for ſome reaſon or other, he leaves out of the middle of his quotation the following ſentence: "Unde ſequitur eum (Auguſtinum) non partiri inter Deum et nos ac ſi proprio utriuſque motu eſſet mutua concurrentia; ſed *gratiæ multiplicationem* notare"*. But if there be no concurrence, even of the *renewed* will of man, with the multiplied grace of God, it follows that man, under the influence of grace, does *not* freely and voluntarily perform that which God ordains; but is what Calvin elſewhere calls his elect, "*inſtrumenta* vel *organa*, quibus miſericordiam ſuam exercet Deus". Accordingly, in the very words quoted by the author, Calvin teaches, that the grace of God co-operates *not* with the *renewed mind of man*, but with *itſelf*. "Fateor ergo expectandam eſſe fidelibus hanc Dei benedictionem, quò melius uſi fuerint ſuperioribus gratiis, ut eò majoribus poſthac adaugeantur: ſed *illum quoque uſum a Domino eſſe dico*."

The author's remarks on the twelfth and ſixteenth Articles of our church are extremely well written, and ſeem to vindicate Calvin from ſome of the charges brought againſt him by Dr. Kipling; but we cannot ſay ſo much for his attempt to reconcile the ſeventeenth Article with the Calviniſtic doctrine of *election* and *reprobation*. That the predeſtination taught in the Article, if it relate at all to individuals, *may* be underſtood as conditional, even when taken by itſelf, is incontrovertible; and that it *muſt* be ſo underſtood, when compared with the Liturgy, the Catechiſm, and the thirty-firſt Article, we have ſo lately endeavoured to prove†, that we ſhall not fatigue our readers, by making them travel a ſecond time over the ſame ground. It is proper, however, to obſerve, that if the predeſtination of the Article be the predeſtination of St. Paul, it relates *not* to individuals, but to the calling of the gentiles

* Inſtitut. Lib. ii. Cap. 3, § 11.
† Brit. Crit. vol. xxi. p. 489.

to the knowledge of Chriſt, and conſtituting them the children of faithful Abraham, inſtead of the unbelieving Jews, who rejected their Meſſiah. Conſidered in this ſenſe, the doctrine of predeſtination is indeed full of comfort, and all the parts of the Article are in harmony with each other; but this is not the doctrine of Calvin, nor of his two followers, whom Dr. Kipling attacked.

"Before I diſmiſs the ſubject of this Article", ſays the author, "it is proper that I ſhould notice an aſſertion of the Dean, p. 23; that, according to Calvin, the elect, *do what they will*, cannot fail of being ſaved, the reprobates, *how much ſoever they may exert themſelves for the purpoſe*, cannot attain to everlaſting ſalvation. If the reader will examine all the quotations from Calvin which are there ſubjoined in ſupport of this aſſertion, he will be convinced, that Calvin is groſsly miſrepreſented, and that the words which I have put in Italics are not taken from him." P. 15.

This is a heavy charge againſt the learned and venerable Dean of Peterborough; but, fortunately for his character, it is not founded in truth. The quotations *ſubjoined* by him, in ſupport of his aſſertion, are made, not from Calvin, but from the anonymous Preſbyter againſt whom he was writing; and, if there be any preciſe meaning in that Preſbyter's words (which we confeſs is not always the caſe) they are certainly of the ſame import with the words which the author has printed in Italics. Elated, however, with his victory, Academicus proceeds thus:

"I challenge the Dean to produce any paſſage from the Inſtitutes which affirms, that the ſalvation of the elect is ſecured in ſuch a manner as to be attainable without a holy life; or that the damnation of the reprobate is not, in every caſe, the conſequence of their wilful ſin."

Whatever may be thought of the prudence of this challenge, its boldneſs cannot fail to be admired; and boldneſs is often crowned with ſucceſs in literary conteſts, as well as in actual warfare. It will be incumbent, however, on the author, before he claim the victory, in the preſent caſe, to explain the following paſſage from Calvin's Inſtitutes.

"Hæc itaque duo diſtincte obſervanda; nempe quod ſic omnibus naturæ noſtræ partibus vitiati perverſique, jam ob talem duntaxat corruptionem damnati merito, convictique coram Deo tenemur, cui nihil eſt acceptum niſi juſtitia, innocentia, puritas. Atque adeo INFANTES quoque ipſi SUAM SECUM DAMNATIONEM A MATRIS UTERO EFFERUNT: qui tametſi ſuæ iniquitatis fructus nondum prætulerint, habent tamen in ſe INCLUSUM SEMEN. Imo tota eorum natura quoddam eſt peccati ſemen: ideo NON ODIOSA ET ABOMINABILIS DEO ESSE NON POTEST." Lib. iv. Cap. 15, § 10.

Of

Of infants, a great majority, according to Calvin, are reprobates and damned. Is that damnation, which they are here ſaid to bring with them from their mother's womb, "the conſequence of their own *wilful* ſin"?

Of the elect it may be true, that Calvin nowhere ſays, in ſo many words, that their "ſalvation is ſecured in ſuch a manner, as to be attainable *without a holy life*"; but ſpeaking of the elect and the reprobate, he thus expreſſes himſelf:

"Si cauſa differentiæ requiritur, cur alii conſtanter perſeverent, alii inſtabilitate deficient, non alia nobis conſtat, niſi quod illos SUA VIRTUTE ROBORATOS SUSTINET DOMINUS NE PEREANT: his quo ſint inconſtantiæ documenta, non eandem virtutem adminiſtrat*". But if this be ſo, is it not true that the elect cannot, through any perverſity of their own, "fail to be ſaved"?

Again, after much reaſoning on the words of our bleſſed Lord, and ſome of his Apoſtles, Calvin ſays, "Ex quo elicimus, EXTRA PERICULUM DEFECTIONIS ESSE (electos), quia eorum pietati conſtantiam poſtulans Filius Dei REPULSAM PASSUS NON EST. Quid hinc nos diſcere valuit Chriſtus, niſi ut confidamus PERPETUO NOS FORE SALVOS, quia illius SEMEL facti ſumus†". The conſequence of this aſſurance on the lives of thoſe who fancy they poſſeſs it, may be more than gueſſed at; and indeed often ſeen "in wretchleſſneſs of moſt unclean living".

The doctrine of our thirty-firſt Article is ſo totally irreconcileable with Calvin's doctrine of election and reprobation, that the Dean thought it ſufficient to quote, in proof of this contrariety, a few detached ſentences from the Inſtitutes, ſuch as, "morte æterna non multos eripit". But, ſays the author,

"Theſe words appear to me perfectly conſiſtent with the Article. For though it is true, that Chriſt's death is a perfect propitiation for all the ſins of the whole world, does it follow that all, or even the greater part, are actually ſaved from eternal death, or that *any are ſaved, except believers*‡?" P. 16.

But

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* Inſt. Lib. ii. Cap. 5, § 3.

† Lib. iii. Cap. 24, § 6.

‡ It ſeems to us in the higheſt degree preſumptuous in any man to affirm that they, who never heard the glad tidings of the goſpel, cannot be ſaved becauſe they are not believers. It is true that our Saviour, when he commanded the eleven to "preach the goſpel to every creature", added, "he that believeth and is baptized, ſhall be ſaved; and he that believeth not ſhall be damned"; but there is ſurely an immenſe difference between *rejecting* the truths of the goſpel, when preached with

But with your leave, good Sir, we apprehend that this is not the queſtion at iſſue between the Dean and you. The Article pronounces the offering made by Chriſt to be a "perfect propitiation and ſatisfaction for all the ſins of the whole world, both original and actual". Calvin declares, again and again, that by an eternal and irreverſable decree, the greater part of mankind are doomed to *eternal perdition*, for which indeed *they were created*. Hence, the Dean infers, that Calvin taught not, as our church teaches, the doctrine of univerſal redemption; becauſe he could not ſurely ſuppoſe that Chriſt *really made an offering* of his life for thoſe, whom he himſelf had from all eternity ordained to everlaſting deſtruction. Whether the Dean's inference be fairly drawn, let the reader judge for himſelf.

"Nunc de re tota pronuntiet ſupremus cognitor et magiſter", ſays Calvin, "tantam in ſuis auditoribus duritiem cernens, ut apud turbam verba prope ſine fructu funderet, ut medeatur huic ſcandalo, exclamat, quicquid dat mihi Pater, ad me veniet. Hæc enim eſt voluntas Patris, ut quicquid dederit mihi non perdam ex eo quicquam. Obſerva, a Patris donatione fieri initium, ut in Chriſti fidem et clientelam tradamur. Revolvet hic forte quiſpiam circulum atque excipiet, cenſeri in patris peculio eos duntaxat quorum voluntaria ex fide fuit deditio. Atqui *in eo tantum laborat Chriſtus*, etiamſi defectiones ingentium turbarum totum mundum concutiant, *firmum tamen cæliſque ipſis ſtabilius fore conſilium Dei, ne unquam* LABASCAT ELECTIO. *Electi* dicuntur ante fuiſſe *Patris* quam eos donaret unigenio filio. Quæritur an natura: imo qui alieni erant, trahendo ſuos facit. Major eſt in Chriſti verbis claritas, quam ut tergiverſando ullis nebulis obduci queat. Nemo (inquit) poteſt venire ad me, niſi Pater traxerit eum. Qui autem audivit et didicit a Patre, ille ad me venit. Si promiſcue omnes coram Chriſto genu flecterent, *communis eſſet electio:* nunc in *paucitate credentium manifeſta apparet diverſitas.* Itaque poſtquam diſcipulos qui ſibi dati ſunt, aſſeruit Chriſtus ſuiſſe Dei Patris peculium, paulo poſt addit, non pro mundo rogo, ſed pro his quas dediſti mihi, quia tui ſunt. Unde fit ut *totus mundus ad ſuum creatorem non pertineat, niſi quod* A MALEDICTIONE, ET IRA DEI, AC MORTE ETERNA NON MULTOS ERIPIT GRATIA, qui alioqui perituri erant: *mundum autem in ſuo interitu, cui* DESTINATUS EST, relinquit. Interea quamvis ſe medium Chriſtus inſerat, ſibi tamen jus eligendi communiter vendicat cum Patre. Non de omnibus, inquit, loquor; ſcio quos elegerim. Si quis roget unde elegerit, alibi reſpondet, ex mundo." Inſt. Lib. iii. Cap. 22, § 7.

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with "demonſtration of the ſpirit and of power", and not believing them only becauſe they were never heard. In our Father's houſe are many manſions, into ſome of which a virtuous heathen may be admitted for the ſake of our Redeemer whoſe goſpel was never preached to him.

On

On this paſſage we make no remark, being fully ſatisfied that it will finally decide, in the opinion of every competent reader, the queſtion at iſſue between Academicus and the Dean of Peterborough.

In his third Chapter, the anonymous author profeſſes to compare the *Liturgy* of the Church of England with the Calviniſtic doctrines; but he has overlooked two or three of the prayers in that Liturgy, which to us ſeem utterly irreconcileable with theſe doctrines*; while, wandering in ſome degree from his ſubject, he compares the difficulties of the Arminian, with thoſe of the Calviniſtic ſcheme, and then labours, in oppoſition to the common ſenſe of mankind, to confound the *permiſſion* of evil with the decreeing of it.

The origin and continuance of evil in the world, is the moſt difficult queſtion that has ever been agitated in the ſchools of philoſophy; but, though it may be impoſſible for a creature ſhort-ſighted like man to anſwer all the cavils of Atheiſm, deduced from this topic, againſt the attributes of God, yet every unſophiſticated mind *feels* the difference between *permitting* a certain quantity of evil, which could not perhaps have been avoided, without preventing, at the ſame time, a much greater quantity of poſitive good, and the *creating* of a vaſt number of ſenſible and intelligent beings, for the expreſs purpoſe of plunging them into endleſs miſery. The author affirms, indeed, that Calvin has nowhere maintained, that "the ultimate end for which the reprobate were created, was (is) their damnation" (p. 19); and he compares them to the detachment of an army employed on a ſervice, which "the General foreſees will be attended with their inevitable deſtruction". This is ſimilar to the account of the exiſtence of evil, which was ſo elaborately given by Archbiſhop King; but it is an account which Calvin rejects with indignation.

"Hic ad diſtinctionem voluntatis et permiſſionis recurritur, ſecundum quam obtinere volunt, permittente modo, non autem volente Deo perire impios. Sed cur permittere, dicemus, NISI QUIA ITA VULT. Quanquam nec ipſum quidem per ſe probabile eſt, ſole Dei permiſſione, NULLA ORDINATIONE hominem ſibi accerſiſſe interitum. Quaſi vero non conſtituerit Deus qua conditione præcipuam ex creaturis ſuis eſſe VELLET. Non dubitabo igitur cum Auguſtino ſimpliciter fateri, VOLUNTATEM DEI ESSE RERUM NECESSITATEM, atque id neceſſario futurum eſſe quod ille voluerit.—Ex Dei prædeſtinatione pendet eorum (reprobarum) *perditio*, ut cauſa et materia in ipſis reperietur. LAPSUS EST ENIM PRIMUS HOMO, QUIA DOMINUS ITA EXPEDIRE CENSUERAT; cur cenſuerit nos latet. Certum tamen eſt non

* Brit. Crit. vol. xxi. p. 489.

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alitur cenſuiſſe, niſi quia videbat NOMINIS SUI GLORIAM INDE MERITO ILLUSTRARI." Lib. iii. Cap. 23, § 8.

In a preceding ſection he ſays, "decretum fuiſſe à Deo ut ſua defectione PERIRET ADAM", and he repeats, it is hard to ſay how often, that the reprobate "ſuſcitati ſunt ad GLORIAM ejus SUA DAMNATIONE ILLUSTRANDUM"; but he nowhere repreſents evil as permitted for the ſake of greater good.

Before we take leave of this author, we beg leave to aſk him, whether he thinks it credible, that inquiries into *the origin of evil* can be any part of that goſpel which our bleſſed Lord preached himſelf, and commanded his diſciples to preach to the *poor?* If they be not, how comes the ſyſtem of Calvin, in which, by his own account of it, they are involved, to be the ſtandard of orthodoxy? And why do the preachers of that ſyſtem ſtigmatize as heretics all their brethren, who find it not in the Articles and Liturgy of the Church of England? His own language is indeed temperate; but ſuch is not the language of Mr. Overton and the Preſbyter, who, arrogating to themſelves and their adherents the excluſive title of *true Churchmen*, have libelled all the reſt of the clergy, and have therefore no cauſe to complain of the ſevere caſtigation which they have received from the Dean of Peterborough.

ART. VI. *A View of the Moral State of Society, at the Cloſe of the Eighteenth Century, much enlarged, and continued to the Commencement of the Year* 1804. *With a Preface, addreſſed particularly to the higher Orders. By John Bowles, Eſq.* 8vo. 142 pp. 2s. 6d. Rivingtons, &c. 1804.

THE very able pamphlet of this author, entitled "Reflections on the *Political* and *Moral State* of Society at the Cloſe of the Eighteenth Century", was reviewed at large in our ſeventeenth volume*, for which reaſon, we ſhould not have dwelt particularly on the preſent publication, had we not found, on examination, that the new and important matter contained in it amounts to more than half of its contents. This is too much to paſs by, when it proceeds from an author ſo truly patriotic, and ſo truly zealous for good principles as Mr. Bowles.

The Moral View of Society, as of more extenſive uſe and influence, is here ſeparated from the political; and augmented

* Pages 144 and 299.

by

by many arguments and reflections drawn from recent circumſtances. Leſt, however, the motive of the author, for making this ſeparation, ſhould at all be miſunderſtood, we ſhall, in juſtice to him, inſert a note which appears in an early part of his tract.

"In detaching the moral from the political part of the publication in queſtion, the author muſt not be ſuppoſed to retract any of the political ſentiments therein contained. On the contrary, he ſees, unhappily, but too much reaſon to adhere to all the political ſentiments, which he thought it his duty to avow throughout the laſt war. It is with real concern that he finds confirmed, by the moſt direful experience, the reaſonings which, from the very commencement of *that* war, a ſolicitude for the ſafety of his country impelled him ſo frequently to obtrude upon the public, and the main deſign of which was to ſhew, that a war of ſo extraordinary a nature would admit of no ſafe termination, unleſs, by being made ſubſervient to the reſtoration of the lawful Government of France, it ſhould effect the overthrow of that Revolutionary Power, which ſought the ſubverſion of all legitimate authority; and that peace, if purſued in any other courſe, would prove but a glittering dream, from which the country would awake, only to ſee herſelf involved—either in a ſtill more furious and deſperate conflict—or in inevitable ruin—Theſe opinions, alas! are now become indiſputable truths! We have awaked from ſuch a dream, and we may thank Heaven, that it is the former part of the above alternative which is realized. The author can moreover review, without any deſire of retractation, the ſentiments which, in his "Reflections at the Concluſion of the War", he expreſſed in regard to the Peace of *Amiens*; and in which he ſteered a middle courſe between thoſe perſons, who indulged hopes, ſince proved to be illuſory, that the above peace was conſiſtent with ſecurity and capable of permanence—and thoſe who, in their *well-founded* alarm at the dangers with which it was fraught, laid the whole blame of the tranſaction at the door of Miniſters, without making any allowance for the ſtate of the public mind—without remembering that the country had been induced to ſupport the war, chiefly by the confidence it placed in the pacific diſpoſitions of Miniſters; a truth to which a Right Hon. Gentleman, whoſe eminent talents have been brilliantly diſplayed in condemnation of the peace, bore teſtimony, when he obſerved that *no war was ever carried on with ſo univerſal a cry of peace as the laſt.*" P. v.

The Preface, to which this note is ſubjoined, is entirely new; and contains a powerful call upon the people, and eſpecially the higher ranks, to imitate that moral and religious example of the Sovereign, which has long excited ſo juſt an admiration and attachment. The concluſion of it touches on our political ſituation, with a particular effort to excite thoſe virtues, public and private, which are neceſſary to the ſtrength and union of a ſtate at ſuch a moment of trial.

The new matter, in the body of the tract, is occupied chiefly in illuſtrating former obſervations (as p. 33) or in expatiating

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more particularly upon ſome virtues, with which the *liberality* of modern times is too much inclined to diſpenſe; ſuch as female chaſtity, and the great land-marks of morality, formerly called Cardinal Virtues. With reſpect to each of theſe Mr. B. laments, with feeling, the progreſs of corruption, and the influence of relaxed doctrines. But the dignity of the admonition riſes ſtill higher, when the author comes to ſpeak of the importance of Religion.

"Of all the principles that can operate upon the human mind, the moſt powerful is—Religion. As a deſire of happineſs is the univerſal motive to action, Religion muſt infinitely exceed in ſtrength all other motives, becauſe it preſents to the mind *eternal* happineſs, or *eternal* miſery, as the conſequence of our actions. Every other conſideration involves only intereſts which, however important, cannot ſurvive the ſhort period of the preſent life; but Religion opens to the view "the vaſt concerns of an eternal ſcene," and ſtimulates to virtue, or deters from vice, by promiſes of endleſs felicity, as the reward of the former, and by threats of endleſs woe, as the puniſhment of the latter.

"Religion is, therefore, the only principle of human conduct that can afford any ſolid ſecurity to virtue, any effectual preſervative from vice. Every other principle may be counterbalanced by temporal motives. Ambition, avarice, ſenſual gratification, may preſs ſo ſtrongly as to overpower all moral feeling, all ſenſe of duty. Hence it is, that the univerſal voice of mankind, in all ages and countries—that the concurrent teſtimony of theory and experience—nay, that even the unwilling acknowledgments of infidels and atheiſts—have recognized the ſacred truth, that Religion is the main pillar of ſociety; that, without the belief of a Supreme Being, who will recompence every one according to his works—without the expectation of a future ſtate of rewards and puniſhments—the motives to virtue would be ſo languid, the force of conſcience would be ſo feeble, and the ſtate of morals ſo corrupt, that Government would be unequal to the preſervation of ſocial order, and laws would be incapable of reſtraining the unruly paſſions of mankind. Hence, too, it is, that ſo many inſtances daily occur, both in public and private life, of a violation of truſt, becauſe men are ſelected as the objects of confidence, who do not poſſeſs the only ſafe foundation of confidence—religious principle; nay, ſometimes, although their lives exhibit the moſt glaring proof that ſuch principle has no influence upon their minds*. But when Religion is made a fixed and invariable rule of action, then, and then only, can there be any real ſecurity for virtue, any ſolid ground for confi-

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"* Through inattention to conſiderations of this nature, a great corporation in the city of London has lately loſt the enormous ſum of three hundred thouſand pounds; and the unhappy individual, whoſe abuſe of confidence occaſioned this immenſe loſs, is a melancholy proof, that neither a high reputation, a dread of diſgrace and ruin, nor the fear of capital puniſhment, can, without religious principle, afford any adequate ſecurity againſt temptation."

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dence. Then, and then only, does there exiſt a motive, fully adequate to the conqueſt of paſſion, and the reſiſtance of temptation.

"The importance and value of Religion do not, however, conſiſt merely in its being the only effectual *motive* to virtue. This ſacred principle muſt alſo be conſidered as the great, nay the only authentic, moral inſtructor of mankind—the only ſure ſtandard of morality. Our ſtate of dependence and reſponſibility implies an indiſpenſable obligation of obedience to the Great Being on whom we are dependent, and to whom we are reſponſible. A ſtrict conformity to the will of that Being, as far as ſuch will is known, is, therefore, at once the great duty of Religion, and the very eſſence of virtue; and it is only in the ſchool of Religion that ſound morality can be learned.

"Such being the power of Religion on the human mind, and ſuch its efficacy in favour of virtue, *it* muſt be conſidered as affording the only remedy to correct the depravity of the world. If this fail, our caſe is hopeleſs. If it be poſſible to deliver mankind from the dominion of vice, and to render them virtuous, it muſt be by the all-powerful influence of Religion, ſubjecting them to the authority of conſcience, diſpoſing their minds to ſtudy and obey the will of their Maker, and inſtructing them in that will, according to the various means by which it has pleaſed the Almighty to reveal it. In all ages of the world, the light of what is called Natural Religion, aided by the moral ſenſe and uniform experience, has been ſufficient to teach men their great moral duties; of which the concurrence of ſentiment, which has generally prevailed on queſtions of moral obligation, affords ample proof. In all ages it might truly be ſaid by every individual who quitted the paths of virtue, *video meliora proboque, deteriora ſequor*. But it is *our* ineſtimable privilege to poſſeſs the moſt complete, comprehenſive, and explicit revelation of the divine will, that the moſt anxious ſolicitude for the temporal or eternal happineſs of man could poſſibly deſire. Such a revelation is Chriſtianity." P. 81.

Adverting afterwards to the lamentable deficiency in the effects of thoſe admirable doctrines upon the actual morals of ſociety, Mr. B. expatiates largely on the ſubject of religious education; and, acquitting our principal ſchools of the neglect which has been attributed to them, he particularly remonſtrates with parents on the neceſſity of diſplaying a good example at home, and preparing the minds of their children for that improvement which may afterwards be expected from more extenſive inſtruction. He urges alſo, in ſtrong terms, the duty of maintaining the reſpect due to the Lord's Day. The concluſion of the tract, though not among the parts now added, contains ſo good an abſtract of the preceding matter, and an admonition ſo juſt, as well as ſolemn, that we cannot withhold it from our readers.

"Let then the awful warning which, from all ſides, is now ſounded in our ears, excite us to the moſt ſerious reflection; let the ſevere chaſtiſement, with which we are now viſited, inſpire us with heartfelt compunction for the impiety and the vices, which have drawn down

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ſuch judgments on our heads, and make us to loathe, and for ever to abjure, thoſe irreligious ſyſtems, and thoſe immoral practices, which have been ſuffered to acquire ſo dreadful an aſcendancy; let us determine, with unalterable reſolution, to adhere to that Holy Religion, which is given us as the rule of our faith and conduct—as the unerring ſtandard of our principles; let us, by means of education, render *that* Religion an object of early veneration and attachment, and, by thus eſtabliſhing its empire in the youthful heart ſecure its influence in ſociety; then may we hope that this night of blackneſs, and tempeſt, and horror, will be followed by a bright and glorious day;—then may we hope, not merely to be ourſelves preſerved, but, by ſetting an example of reformation, to become the means of reſcuing, from impending deſtruction, the whole civilized world; the preſervation of which depends, in all appearance, on the triumph of this country over vice, revolution, and anarchy." P. 119.

We have now attended Mr. Bowles for many years in his career of public admonition; and we muſt ſay, in juſtice to him, that, in all that period, we have never found another author who has watched with equal diligence the ſtate of public morals, or endeavoured with equal zeal and ability to counteract the evils which at various moments have appeared to threaten the moſt pernicious conſequences.

ART. VII. *Travels from Hamburg, through Weſtphalia, Holland, and the Netherlands, to Paris. By Thomas Holcroft. Two Volumes.* 4to. 5l. 5s. Phillips. 1804.

A MAN ſets off from Hamburgh, on his way to Paris, by the moſt common of all conveyances, and without deviating a furlong from the beaten tract. He arrives at the place of his deſtination; poſſeſſes himſelf of the moſt popular books which deſcribe it; purchaſes well-known plates, repreſenting the principal public edifices; gleans, from various publications, and different ſources of private communication, anecdotes of the moſt celebrated public characters; and theſe, with the addition of very large extracts from books, are ſwelled together to the inordinate ſize of two thick quarto volumes, dignified with the name of Travels, and the unconſcionable price of five guineas demanded for them; nay, for the larger impreſſion of the plates, even eight guineas!!! We do not feel, that becauſe an author, to juſtify his avarice or his rage for writing, chooſes to dilate into two maſſy volumes, what might be better compreſſed into one, of moderate ſize, we are under the neceſſity of dilating our obſervations in proportion. Indeed, the character

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of theſe two volumes may be given in a very ſhort compaſs. The ſtyle is ſufficiently quaint and affected; but the obſervations are occaſionally acute, and many of the anecdotes very entertaining. We ſhall give a few of theſe.

"The preſent manners of the populace of Paris, however, are far indeed from refined. There is a common ſpecies of pear, which is called *Anglois;* and, in 1783, the women who ſold them, when I paſſed, took delight in looking at me and calling—"*Trois pour un liard, tous les Anglois: tenez Monſieur, en voilà**." In the ſummer of 1801, while peace was negociating, I remarked that I heard no ſuch cry, and was told it had been forbidden by government. I ſcarcely could ſuppoſe that to be true; yet, in 1802, when the *Moniteur* was returning angry invectives to that which was often free and laudable inquiry, but ſometimes indecent and reprehenſible abuſe, in the Engliſh newſpapers, the cry of *trois pour un liard, tous les Anglois*, was again heard. Still it muſt have been accident.

"The half great coat, called a Spencer, excites the deriſion of the common people. I uſed daily to paſs through *la Rue Mazarine*, to a reading-room; and attracted the notice of a girl, who often idled her time in joking with the hackney coachmen, that frequented the ſtand in that ſtreet. As I was walking one day, having on my Spencer, ſhe began to laugh aloud, point to me, and call to her companions; and, as I paſſed, among other of her witticiſms, aſked "*Où eſt-ce que tu a vendu le pan de ton habit? Dis donc*†!"

"I went on, and a barber with his ſhaving baſon walked ſome paces by my ſide, examining me; after which, he croſſed and left me, exclaiming with a laugh—"*Voila un vrai polichinel*‡!"

"I laughed outright myſelf; for the fellow who made this remark was long legged, hump backed, had a wry noſe, a powdered face, and a ſhort jacket: he was, in fact, the very portrait of Punchinello; and the coincidence might well excite laughter.

"So little does a delicate ſenſe of politeneſs prevail through the lower orders, that it is frequently wanting in perſons who cannot be ſo claſſed. The actors not only often deliver their parts, or at leaſt certain ſpeeches in them, with extreme volubility, but many of them do not ſpeak loud enough to be heard by the whole audience: when I went to the theatre, I therefore generally purchaſed the pieces of the evening. My neighbours made no ſcruple to aſk the loan of my book; and, which certainly was not very polite, would have made no ſcruple to keep it during the whole performance, had I forborn to deſire it might be returned.

"Of this, by way of experiment, I made two complete trials: one man kept the book an act and a half; and another, on a different

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"* Three Engliſhmen for half a farthing: here they are; look, Sir. This was a pun that highly diverted them.

"† Where haſt thou ſold the ſkirt of thy coat, hey?

"‡ A true punchinello!"

evening, nearly an act; nor was either of them given back till they were demanded.

"The behaviour of the Parisians at the theatre is altogether remarkable: it is the very place at which they pretend publicly to enforce the strict rules of decorum; while, by the execution of their own laws, they are guilty of the excess of rudeness.

"Should a lady in the boxes throw her cloak; or even her handkerchief, over the front of the box, the moment it is noticed by man or boy in the pit, the alarm is given; and, if the obnoxious thing be not immediately removed, cat-calls, groans, and shouts join in a general halloo. Our galleries are never more vociferous, nor are their manners more insolent than those of the pit of the opera itself, or the *Théatre de la République*. On the theatres of the *Boulevards*, indeed, politeness makes no such high pretensions.

"In the principal theatres, women not being admitted into the pit, turbulence is there stationary; and its excesses would indeed be great, were they not repressed by the military. A nation cannot be sufficiently advanced in politeness and good behaviour, when the bayonet is obliged to be their guardian.

"I and my wife were present one evening, when there was a quarrel, concerning a seat in the upper boxes, between an old man and woman, both decent in their dress and appearance, in the course of which they came to blows: the man struck first; and the insult was returned, and several times repeated, till the police, that is to say a soldier, interfered.

"I have before noticed two examples of girls in the *Palais Royal* kicked by waiters, in the presence of *gentlemen* spectators.

"The English, like other nations, stand in need of humanizing, but not to this degree. Instead of being half a century in arrear, I rather believe, that the gentlemen of England, in the reign of Queen Anne, would not have stood with unconcern while waiters should have kicked women, though of that unfortunate description. A gentleman beating a lady, to force her from her seat in a box, and in the presence of an audience, appears to be a still more backward step in civilization.

"I must not however omit to observe that the audience expressed great indignation against the man, and would not suffer him in their sight: yet not so general but that I heard discussions round me, concerning the right and the wrong. It must also be remarked that a blow with the fist injures only because it insults: I never in France saw a mark that it had left.

"An incident, that brought English politeness into disgrace about this time, deserves to be related.

"There is a single feature of ignorance and ill breeding, that marks the major part of young Englishmen, unaccustomed to foreign manners, when they begin their travels; which feature is a kind of insanity, and is composed of self-sufficiency, national vanity, a contempt for things which to them seem strange, and a supposition that Englishmen are so very free that they are above controul.

"The summer of 1802 was remarkable for uncommon heat. Some English youths had dined, in company with Frenchmen of their acquaintance,

quaintance, in a room at a *reſtaurateur's*; where the Frenchmen had ſet the example of ſtripping off their coats. In the evening, the Engliſh made a party, either to the play or opera; where the heat being exceſſive, in imitation as they ſuppoſed of their free and eaſy companions, they thought proper to exhibit themſelves without their coats. It was ſurpriſing that they ſhould all be ſo ignorant of the ideas entertained on the ſubject of decency in all the theatres of Europe, as to commit an offence ſo flagrant. I am not certain that they did not add the inſult of ſitting on the front of the box with the back to the audience, which the pit conſiders as an unpardonable affront. The cries and catcalls ſoon began to be loud; the tempeſt increaſed to howling; the Engliſh obſtinately refuſed compliance, and even threatened to oppoſe, and as I heard the tale actually did oppoſe, force to force. Such a reſiſtance was childiſh, and exceeded their former folly: the pit would not be appeaſed till they were expelled, and the comments which were made through all Paris, on the incredible ill breeding of the Engliſh, were not ſoon exhauſted. The whole nation was in diſgrace: of a people capable of ſuch indecency any tale might be credited. Paris was triumphant. What man could doubt that it was the firſt of cities; or that the French alone were in poſſeſſion of fine taſte, good breeding, and the *ſavoir vivre?* From the behaviour of theſe thoughtleſs perſons, it was ſuppoſed that the Engliſh ſit ſtripped to the ſhirt in public, whenever fancy prompts them to ſuch an extravagance." Vol. ii. p. 178.

The following paſſages have, at this period, a particular intereſt.

"Beſide the proofs already given, I had reports of many others that exhibit the increaſing ſtate of irritability to which this man has been ſubject, eſpecially from the period that he appointed himſelf Chief Conſul.

"After this pretended ſolemnization of the *Concordat*, on Eaſter day, he aſked one of the generals who attended him what he thought of the ceremony? To which the general ſarcaſtically replied, "*C'étoit une vraie capucinade**."

"Bonaparte appeared not to notice this ſneer; and the ſame general was imprudent enough to venture another, a few days afterward, on the ſame ſubject: Bonaparte regarded him with one of thoſe frowns of terror, which it is ſaid he can ſo effectually put on; and the general fell into diſgrace.

"The military are the only men who can take the leaſt liberty with the Citizen Conſul. It is ſaid that *Moreau* was invited to be preſent at *Nôtre Dame*, to aſſiſt at the conſecration of the colours, and to dine with Bonaparte: to which he anſwered, "Of your three invitations, General, I ſhall only accept one; I will dine with you; but I will neither go to *Nôtre Dame* nor conſecrate colours."

"On this laſt queſtion he was joined by the majority of the army; by whom a remonſtrance and a refuſal were ſigned, affirming that they

"* It was a true capuchinade: that is, a farce; a pantomime."

had gained many victories without colours that had been conjured by priests, and that they would not now submit to such fooleries. Those were not their literal words; but, as I heard them reported, it was their true spirit.

" There are many of the enemies of Bonaparte who have wished to engage *Moreau* in raising a faction, of which he should be the head; but which he has constantly and firmly refused. He has answered: " If the people are, as you represent, anxious for change, let them speak and act for themselves; I neither desire the risk, the honour, nor the vices of such an attempt."

" I give these as common reports, rendered probable by many circumstances. In every society, *Moreau* is praised, and advantageously contrasted with Bonaparte.

" Their busts, in plaister of Paris, are exposed for sale on every stall; and, before I left France, that of *Moreau* was said to sell much the best.

" Among the heads, etched as studies for young artists, is that of *Moreau*, in several sizes; and under one of them is inscribed *tête d'un homme**. In the plot to assassinate Bonaparte on the parade, as I have mentioned, there were persons who insinuated that *Moreau* had taken a part; and rumour said, the First Consul sent for him, and told him: " I have heard you have joined assassins: I give no credit to any such tale; I know you to be incapable of a base action; but, such is the effervescence of mind among the military, that you will greatly oblige me if you will pass two or three days at your country house."

" With this request *Moreau* willingly complied; but carefully returned on the third day; that no misconstruction, by any party, might be put on his conduct. This, I say, was the general conversation of the polite circles of Paris; in which it was added, that these signs of defection in the army exceedingly agitated the mind of Bonaparte.

" He appears to have been guilty of a mistake, very unworthy the penetration of a great mind; which was that, in the disposal of preferments and favours, he showed a decided partiality for the army of Italy; and a neglect for the army of the Rhine; to which, and to *Moreau*, all men whom I have heard speak allow France is much the most indebted for the proud rank she now holds.

" If this were the result of habits of intercourse with the army of Italy, some might call it amiable: I should think it an act of pitiful injustice. If it be jealousy of the renown of *Moreau*, it will deserve a worse name.

" The following anecdote I give on hearsay: it scarcely could have been wholly invention; how far the colouring may have been false I cannot answer.

" When General *Richepanse* returned to Paris, he went to the levee of Bonaparte, and there presented himself. He was taken no notice of; a side glance from the Chief Consul excepted, who continued his conversation with another general. *Richepanse* made a second attempt,

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" * The head of a man! Noble title. I am so fearful of mistake, that I think it right to say I quote the inscription from memory, which scarcely can have deceived me, and not from a written memorandum."

and met with the ſame reception. Highly offended, *Richepanſe* then, in a louder tone, ſaid: "Citizen General, when you are at leiſure."—On which Bonaparte turned round, as if in reply to a troubleſome perſon, and aſked "What do you want, ſir? Who are you? What is your name?" *Richepanſe* as inſtantly put his hand to his ſword, and anſwered: "My name, Citizen Conſul, is *Richepanſe:* a name, which, if forgotten by you, has the honour of being known to all Europe." Bonaparte, on this, recollected himſelf; and, with that affability he can ſo readily aſſume, made a gracious apology for abſence of mind, treated *Richepanſe* afterward with diſtinction, and ſoon appointed him commandant of *Guadeloupe.*

"While at Paris, I received information at the third hand, that is from the perſon who received it from the ſecretaries themſelves, that the temper of Bonaparte was become intolerable; and that they ſo hated their ſervitude, that they were only prevented from quitting it by fear. The perſon who told me this had been the enthuſiaſtic admirer but was become the continual accuſer of Bonaparte, and therefore might exaggerate, but certainly ſpoke on a ſtrong foundation of truth.

"An Engliſh gentleman, whom I left in Paris and have ſeen ſince his return to England, was queſtioned by me concerning the Chief Conſul; for the company this gentleman frequented was ſuch as might certainly afford good information. According to him, the ungovernable anger of Bonaparte is become ſo exceſſive that, when a meſſenger brings unpleaſant news of any kind, but eſpecially if it relate to foreign affairs, the perſons in waiting are each afraid of being the reporter. His fits of paſſion are ſo violent that it is ſaid he is now frequently provoked to ſtrike; and that it is very common for his footmen to receive blows." P. 298.

"Of the lives of his ſoldiers, in the field, it is unequivocally allowed, by all military men, that no commander was ever more prodigal. It is moſt painful to ſtate truths, the nature of which is not only hateful but horrible: but it is ſuffering that muſt be endured: and it may moſt truly be ſaid of Bonaparte that, at his firſt entrance into public life, at *Toulon*, and at the ſlaughter of the 13th *Vendémiare*, when the ſections roſe, he learned to quaff human blood with pleaſure. At the bridge of *Lodi*, the ſacrifice of lives was equally wanton, but ſtill greater. It has been ſo repeatedly the ſame that to cite inſtances is almoſt ſuperfluous; except that ſuch things ought not to ſleep in forgetfulneſs, and without the ſtigma which they ſo unhappily deſerve.

"I have already noticed his favourite means of celerity; and falling upon the enemy when leaſt prepared to reſiſt; becauſe that ſuch attacks were out of all common calculation. Various inſtances of this kind were related to me, by various people; ſome of whom had ſerved under him, in Italy, or in Egypt.

"During the extreme ſummer heats, it happened that the enemy was certain on ſuch a day that his army was at ſuch a diſtance. It was well known that forced marches were with him common occurrences: but the ſeaſon would not admit of them, without an abſolute and cer-

tain loſs of men; which muſt be exceſſive in proportion as their ſpeed ſhould be great.

"Bonaparte was not to be retarded by ſuch motives: on this very occaſion, he iſſued his orders as he lay in the warm bath, of which he makes a frequent uſe, and the men were driven forward, the foot by the horſe, with ſuch violence that thouſands periſhed on the march. Some remonſtrances were attempted, by the officers; but they were repulſed with contempt and threats. The horſe and advanced troops ſecured various paſſes, the ſuppoſed impoſſibility was overcome, the enemy attacked, and the end of the conqueror obtained. A whole diſtrict fell the common prey; and the living, in the triumph of victory and the revel of plunder, thought no more of the dead.

"On the ſame authority I can ſtate, that is, on the report of numbers who had ſerved under him, and the citement they gave of facts, that, every where, the rapacity of Bonaparte had no limits. The contributions he laid were without mercy; and his treatment of the magiſtrates of the conquered, when they ventured to make any ſtrong appeal againſt cruelty or injuſtice, was ſuch *as man would ſcarcely beſtow on dog.*" *(ſic.)* P. 307.

If this publication had been denominated anecdotes of Paris, had been compreſſed into one volume, and ſold for a moderate ſum, it might very well have been recommended as a work of amuſement. As it is, ſwelled into a dropſical form, with the adventitious aids of very moderate prints, to be purchaſed without doubt at Paris for a very trifle, with the artifice of abrupt paragraphs, and beſides written in a pert and opinionated manner, we muſt confeſs that we do not think it by any means equal to its pretenſions, and a moſt extravagantly dear purchaſe at five guineas.

ART. VIII. *Letters of Advice from a Mother to her Son.* 8vo. 452 pp. 8s. Cadell and Davies. 1803.

OF the ſights which "heaven itſelf" is ſuppoſed to "ſurvey with pleaſure", a pious mother, anxious for the ſpiritual improvement, the eternal welfare, of her offſpring, and bending the whole force of her mind to the attainment of thoſe objects, is certainly one of the moſt intereſting. Such a ſight was lately preſented to our minds, in peruſing the admirable Letters of Mrs. Weſt*, and it is now again offered to us by Mrs. Creſpigny; the author (as appears by the ſignature) of the Letters here announced. In the Dedication (which is

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* Brit. Crit. vol. xviii. p. 286.

addreſſed

addressed to the venerable Archbishop of Canterbury) we are told that these Letters, written originally for the instruction of a beloved son, had lain by the author for many years unthought of, till some respectable friends urged her to the publication of them. We intirely concur in their opinion, and that, not only for the reason alledged by them, namely, that some young persons might be tempted to read "such a publication from one of their acquaintance, when perhaps they would not otherwise turn their thoughts to such subjects," but because the sentiments and reflections contained in it cannot be too often impressed on the youthful mind; and, flowing from the pen of a lady, who is both accomplished and fashionable, may have more effect on some readers, than if they had issued from the closet of a professed scholar or divine.

After a short introductory Letter, the writer begins her admonitions with the most important of all subjects, Religion, justly considering well grounded religious principles as the only sure foundation of excellence, and the best pledge of good conduct through life. The proof of a Deity, his attributes, the originally innocent and now fallen state of man, the immortality of the soul, and the rewards or punishments that await us hereafter; these doctrines, as founded in reason, and sanctioned by Revelation, are well enforced in the early part of this correspondence; and the opinions of Mr. C. on these subjects are supported by numerous and apposite quotations from the writings of our most eminent divines, and particularly from those of the present excellent Bishop of London. Next to that of the Scriptures (which indeed are also frequently cited) the author could not have derived her maxims from more pure and unexceptionable sources. In one or two instances, where she has not exactly followed these guides, her sentiments might perhaps be justly controverted; but they are of no great moment, and do not detract from the general merit of the work. The duty of prayer, including both private and public worship, and the solemn obligation of receiving the sacrament, are next enforced. On these topics, we will exhibit this author's sentiments in her own language; as they are not only just in themselves, but well expressed.

"Prayer is an act of the mind, which from every reasonable creature is due towards its Creator, who has himself unequivocally implanted in us a disposition and impulse to exert it towards every other being whose assistance we require: when we wish to obtain any thing from another we sue for it, and we frequently give to those, who fervently ask, what we should not bestow upon those who appear indifferent about it. Nor can it be supposed that any persons are neglectful of prayer but such as falsely conceive that it can never be efficacious;

who

who argue that the deſigns founded in the wiſdom of God are not to be altered by any application from mortals. It would doubtleſs be a difficult taſk to keep alive any real attention to prayers, which we never expected would be attended to, or be productive of the ſmalleſt benefit. It has been argued, "that God, as perfectly wiſe and juſt, will give us what is beſt for us to receive without aſking; and, if what we deſire is not agreeable to thoſe attributes of his nature, our entreaties cannot move him, and it were impious to expect they ſhould." But it may be the will of the Deity to grant to our earneſt ſupplications, what he would not do without ſuch a proof of our reverence towards, and our faith in, him. It may be neceſſary, as a proof of our religious ſentiments, as being productive of good effects upon us, and bringing our minds to a more humble ſtate; theſe and other motives may reaſonably be ſuppoſed ſufficient to juſtify a belief in the efficacy of prayers, and no matter upon what ground they are received; ſo as they are received our end is obtained.—And, according to the moſt perfect attribute of juſtice, may not pardon and favour be granted to the poor penitent petitioner, which is not granted to the neglectful, the proud, and the indifferent, who appear inſenſible to the power who can give or withhold it?—But theſe are only negative arguments in favour of prayer, the propriety and neceſſity of which ſeem interwoven with our nature; reaſon ſuggeſts it, and the univerſal impulſe of mankind prompts them to it. So far we argue without any reference to revelation; but, when that is brought forward, it chaſes away every doubt upon the ſubject, and perfectly ſubſtantiates not only the propriety but the *duty* of prayer, which is ſo fully enjoined, that only a ſinful inattention to ſerious things, and a guilty attention to worldly ones, can ever occaſion the neglect of it." P. 118.

Charity and benevolence, together with the forgiveneſs of injuries, form alſo the topics of an intereſting Letter. The writer next inculcates œconomy, generoſity, gratitude, and gives judicious rules for the formation of proper and the avoiding of dangerous friendſhips. She next briefly but forcibly cautions her ſon againſt the vice of drinking. That of gaming is reprobated with ſtill greater energy, and a very affecting ſtory is related, illuſtrating its pernicious conſequences. The practice of duelling is alſo repreſented in a juſt and ſtriking light. Mrs. C. propoſes, as many have ineffectually propoſed before her, that the legiſlature ſhould expreſsly interfere, and that a court of honour ſhould be eſtabliſhed, to decide on perſonal quarrels and affronts. She concludes, by ſolemnly aſſuring her ſon, that "though his honour is as precious to her as his life, ſhe would rather he ſhould riſk the ſcorn of the ill-judging world, than meet its ſmiles by letting any thing urge him to give or receive a challenge". We could wiſh that every parent, eſpecially thoſe of young men deſtined to the military profeſſion, and indeed that ladies in general (who have ſo much influence on the conduct of men) would make

a ſimilar

a ſimilar declaration. On the ſubject of female connections (which immediately follows) and of marriage, the remarks of Mrs. C. are well worthy of attention; and on that of ſeduction they are peculiarly energetic. The dreadful effects of this crime are alſo exemplified by a ſtory, in which, under fictitious names, the remorſe of a young man, the miſery of her whom he had ſeduced, and the fatal end of both, are feelingly deſcribed. Forbidden attachments, ſwearing, and falſehood, are ſtrongly reprobated in two ſubſequent Letters. The connexions and relations of ſociety are the next ſubject of the writer's attention; and the duties of children to parents, brothers and ſiſters, and other relations to each other, are well inculcated. The importance, to quiet and comfort, of many things which appear to be trifles, is ingeniouſly and juſtly argued; and here the writer's knowledge of the world, and of characters, is ſtrikingly diſplayed.

Few portions, however, of this work will be read with more ſatisfaction, than that which reſpects "the employment of time"; on which, the remarks are at once lively and judicious.

"*Time*", ſays the author, "being the moſt valuable thing in this world—we ſhould certainly ſo methodize our actions and employments as to make the moſt of it; and the more we do ſo, the more our minds will be alive and active.—To indolent people, it is a taſk to ſet about any, even the moſt unimportant employment, they will always heſitate and protract, they will trifle and ſaunter, and gape away their lives, and get tired to death with doing nothing—and, would they be honeſt enough to confeſs it, are never ſo happy as when they are aſleep;—but accuſtom yourſelf to employment, and you will never be comfortable when you are idle, your time will ſeem ſhort, though your life, by being made the moſt of, will appear long." P. 373.

In continuation of this ſubject, very proper rules for a method in reading, and ſome juſt obſervations on the ſtudy of muſic, appear. Occaſional retirement is recommended, as an improver of the mind, and as a gratification; but it ſhould, the writer juſtly thinks, be occaſional, and not conſtant; ſince "to renounce ſociety is to renounce every active virtue". The Letter which follows, on "Behaviour to Inferiors", will be found intereſting and inſtructive. The remaining Letters relate to Dreſs, to Converſation, to Accompliſhments (and particularly Drawing), to Diverſions (in which inhumanity to brutes is ſtrongly and juſtly cenſured), and to the conduct of married perſons to each other; the remarks on which are peculiarly ſenſible and ſtriking. We need ſcarcely add, after this ſtatement and ſpecimens given, that we have peruſed this work with pleaſure, and think it may be read by young perſons with conſiderable profit.

ART.

ART. IX. *A Treatise of the Pleas of the Crown. By Edward Hyde East, Esq. of the Inner Temple. Vols. I. and II.* 8vo. 1126 pp. 1l. 18s. Cooke, Dublin; Butterworth, London.

MR. EAST informs us, that the late Mr. Justice Buller furnished him with copies of most of the cases, which have been since published in Mr. Leach's Reports, and encouraged him to undertake the publication of them, provided "he could obtain the consent of the other Judges". That,

"in the year 1789, Lord Kenyon, by the consent of the whole bench, gave him permission to take a copy of that collection of cases of which, as Chief Justice of the Court of King's Bench, he was the depositary. That, from several of the other Judges, he also received the most liberal communications of their own MSS. and particularly from Mr. Justice Gould, whose venerable years and indefatigable professional labours had given him more opportunity than any other of making a large collection of cases within his own time."

Of the scope and conduct of the work, he gives the following account.

"In drawing the outline of this Treatise, I have endeavoured, as much as possible, to class together kindred offences. This has led me, in some instances, from the more usual arrangement; but the convenience in practice, from bringing together approximating offences into one view, and in the same volume, will, I trust, compensate for such deviation from the beaten path. For this purpose, I have first classed together all offences against religion and the church establishment. Next, such as touch the person and majesty of the King, and the allegiance due to him as the supreme magistrate of the state. This class, of course, includes several offences inferior to high treason, though of the like tendency, which we noticed in the progress of the principal enquiry. Next are classed offences immediately against the *person*; among which, I have arranged such as relate to forcible, clandestine, and illegal marriages, for the reasons hereafter suggested. Then follow offences immediately against property, beginning with those, the principal object of which is the gain of the offender, and which are said to be done *lucri causâ*, and ending with those instigated by mere malice, including such as are of a mixed nature. These conclude the two first volumes which are now published. A third volume, which is in considerable forwardness, will include the offences of which I have not already treated; and conclude with a general view of the practical progress of criminal proceedings, from the arrest of the offender, to the final consummation of the law."

It would be an injustice to the learned author of this Treatise, to institute a direct comparison between it and the invaluable productions of Lord Chief Justice Hale and Mr. Ser-

jeant Hawkins. The admirable arrangement and perſpicuity of theſe authors, never to be excelled, perhaps not to be equalled, muſt always entitle them to precedence, as works from whence the ſtudent is to derive his rudiments and principles of knowledge in Crown Law. But to the lawyer who practiſes in courts which entertain cognizance of criminal matters, the preſent Treatiſe will be of the greateſt utility. The caſes are taken from MSS. of the higheſt and moſt indiſputable authority. They are generally arranged according to the plan of Lord Hale's Summary. Mr. East, in treating of each offence, begins with a definition of the crime, traces it through its various ramifications and diſtinctions, and then diſcuſſes the form of the indictment, the nature and effect of the evidence neceſſary to ſupport it, the defence, trial, verdict, and judgment, by which the offender is puniſhed, in proportion as the law eſtimates the ſize and quality of his guilt.

The caſes cited from the Judge's MSS. are reported at full length. By theſe means, the author has loſt ſome advantage, both as to arrangement and perſpicuity, and has conſiderably ſwelled his work. But he has ingeniouſly and ſatisfactorily urged, in defence of the ſyſtem which he has adopted, that

"the caſe itſelf could not, with any propriety, have been omitted, without aſſuming to myſelf an authority which all might well diſpute, who wiſhed for more authentic information of the deciſion, and many would regret, on account of loſing the preciſe and formal precedent, which has its uſe."

A few trivial inaccuracies, incident to every firſt edition, may be diſcovered in the work. Thus vol. i. p. 444, Lord Audley's and Lord Caſtelhaven's caſe are conſidered and cited as two diſtinct caſes, although they are in fact but one. Theſe were different titles of the ſame perſon; and the miſtake originated from the ſeveral reporters having happened to diſtinguiſh this wretched nobleman, who, if guilty, was an abomination to manhood and to nature, ſome by one and ſome by the other title. But we have diſcovered no error of importance; and we can venture, without any hazard to our judgment, to recommend this work to all branches of the profeſſion, as containing the moſt uſeful information, derived from ſources of the moſt unqueſtionable authority.

We cannot conclude without remarking, that the paper and print are remarkably good. It would have been idle to notice this circumſtance ten years ago; but the law printers have of late ſo totally diſregarded all pretence to credit in this particular,

ticular, that we ſhould not be ſurpriſed to ſee the moſt valuable law works printed with types, ink, and paper which have hitherto been excluſively appropriated to ballad-makers.

ART. X. *A Picturesque Repreſentation of the Manners, Cuſtoms, and Amuſements of the Ruſſians, in One Hundred coloured Plates; with an accurate Explanation of each Plate, in Engliſh and French. In Three Volumes. By John Auguſtus Atkinſon and James Walker. Vol. I.* Folio. 5l. 5s. Boydells. 1804.

THE publiſhers of this ſplendid work pertinently obſerve, that while of late years, tours and deſcriptions of Greece, Italy, and Switzerland have been multiplied without end, Ruſſia, which is of ſuch high weight and authority in the ſcale of nations, and promiſes to be much more ſo, has been very partially inveſtigated, and is very imperfectly known.

The object of this work is to remedy, in ſome degree, this defect; and we may truly pronounce it a valuable and important undertaking, which we ſhall be glad to ſee accompliſhed in a ſtyle correſponding with this firſt ſpecimen.

The drawings are certainly ſlight, but they ſhow the hand of a maſter, and ſatisfactorily elucidate what they are intended to repreſent. It is true that the artiſt takes the lead of the writer, but both together furniſh an agreeable and intereſting whole.

One ſhort ſpecimen of the mode of execution may ſuffice.

"BASHKIRS.

"Theſe Nomadic people live upon the borders of the river Ural. Their name ſignifies, in their own language, *Bees-men*, becauſe they particularly attend to the rearing of bees, and making (rather, *collecting*) honey and wax. They differ from the other wandering tribes in this, that during winter they live in houſes or huts like the Ruſſians; in the ſummer, they uſe tents or cottages of a kind of felt. A winter village contains from ten to fifty houſes, but the ſummer never exceeds twenty tents. Both ſexes wear ſhirts of the ſame ſhape made of nettles, wide drawers, and a ſort of ſlippers like the Aſiatics: the mens' gown is large, and generally edged with fur, bound round the middle with a belt, to which they faſten their ſcymetar. In winter, the rich wear a horſe's ſkin, ſo contrived, that the mane covers their back, and waves in the wind; their cap is of cloth, and riſes like a cone. They are the moſt ſlovenly and negligent of the Tartars; but, in return, they are the moſt lively and hoſpitable, and very brave, are paſſionately fond of horſes, and uſe bows and arrows. The nation is made up of thirty-ſix *Veloſt*,

of

of which the total population is twenty-eight thouſand families or houſes. Their language is a Tartarian dialect. They are bound to find, in time of war, three thouſand cavalry, armed with a bow, arrows, a lance, a coat of mail, and helmet; the greater part of them have ſabres and piſtols; they dreſs in whatever colour they pleaſe; and have each a led horſe. They attend as light troops, and ſerve in the van and rear."

The above account is accompanied with an appropriate engraving, repreſenting the *coſtume* of this people. We are glad to hear that the work is in ſuch forwardneſs, that a ſecond volume may ſoon be expected.

ART. XI. *Obſervations on ſome Medals and Gems, bearing Inſcriptions in the Pahlavi, or ancient Perſick Character: By Sir William Ouſeley, Knight, LL. D. Doctor of Philoſophy in the Univerſity of Roſtock, Honorary Member of the Royal Society of Sciences of Gottingen, and of the Aſiatick Society of Calcutta.* 4to. 47 pp. With a Plate. Harding. 1801.

IF the patronage of Oriental literature kept pace at all with the increaſe of our power and influence in the Eaſt, we ſhould certainly ſee the author of this book honourably and lucratively employed, in ſuch inveſtigations as are congenial to his taſte and ſtudies. Inſtead of that, there appears to be rather a ſuſpenſion of his labours and purſuits; which, with ſo much ardour as he has always diſplayed reſpecting them, could only ariſe, we fear, from want of encouragement. A larger volume promiſed in this tract, which is ſo well calculated to excite curioſity, has never appeared: and the author has retired to a diſtant province. Under theſe circumſtances, we cannot but repent of our accidental ſilence, and determine that it ſhall continue no longer; leſt it ſhould, even in the ſmalleſt degree, contribute to the effect which we lament.

Sir W. O. profeſſes to publiſh this tract to prevent anticipation, with reſpect to the diſcoveries it contains; but this apprehenſion is excited by ſome enquiries on the continent, not by any thing that is purſued among ourſelves. A very diſtinct plate, prefixed to the title-page, repreſents the medals and gems which the author undertakes to interpret. The firſt is one, which, from the ſmallneſs and indiſtinctneſs of the character, M. de Sacy deſpaired to interpret; but which, from a more diſtinct ſilver coin, in the Hunterian collection, Sir W. reads to this effect: on the obverſe, "the worſhipper of Ormuzd—

the

the excellent Baharam, King of Kings—of Iran—celeſtially deſcended from the Gods". On the reverſe, "*Varhar u Yezdani*, or Baharam the divine". The next, which is a gem, he thus explains: "Baharam Kirman (ſon of) Shapour, King of Kings, of the celeſtial race of the Gods", or "celeſtially deſcended from the Gods".

The next gem is an agate, from the *Dactyliotheca* of Gorlæus. Here, however, the author makes out nothing but the word *Shahpouhri*, the reſt being indiſtinct and illegible. The fifth ſection deſcribes a gem of Khoſru, an amethyſt, which belonged to the late King of France, ſimilar to one of about half the ſize in Taſſie's collection of paſtes, No. 675. All that the author can with certainty decypher of its inſcription, is the name *Khoſrui;* and that exhibits a peculiarity in the writing, which occaſions the following remark.

"The reader will perceive that the *R* in *Khoſrui* is expreſſed (as on the gem of *Baharam Kirmanſhah* before deſcribed, and on the medals which I ſhall endeavour to explain in the next ſection) by the character uſually appropriated to the letter *L:* this confuſion or identity of form has been already noticed by M. de Sacy; and we find on ſome inſcriptions the familiar words *Airan, minochetri, Shahpouhri, Aniran*, &c. written *Ailan, menochetli, Shahpouli*, and *Anilan*.—In the ancient Zend there was not any *l;* and in the modern Pahlavi manuſcripts one character ſerves for *l* and *r*. On this ſubject I ſhall offer more particular obſervations in a future analyſis of the Pahlavi alphabet," P. 27.

The ſixth ſection aſſigns alſo to *Khoſru* five ſilver medals, four in the Hunterian collection, and one in the Britiſh Muſeum, concerning which, only mere conjectures had previouſly been offered. Sir W. is convinced that he can read on all of them the name of Khoſru, and on one, the uſual title of the Saſſanidæ, "*Malkan malka*", or King of Kings. He offers alſo ſome curious conjectures on the word *Airan*, which he thinks he diſcovers on a kindred medal belonging to the Imperial Cabinet at Vienna. The 7th and laſt ſection, treats of ſome medals of *Vologeſes*, concerning two of which the author ſtrenuouſly oppoſes the opinion given by Dr. Swinton, in the Philoſophical Tranſactions, vol. xlix. p. 593.

In ſeveral parts of this curious tract, Sir W. pauſes, and reſerves a more ample diſcuſſion of particular points of enquiry, for his intended larger work. Whoever is capable of appreciating, even in the ſmalleſt degree, ſuch labours as have led to the production of theſe diſcuſſions, will wiſh with us, that the zeal and ingenuity of the author may receive every poſſible encouragement; and that the public may at length obtain the benefit of reſearches too abſtruſe and difficult to be undertaken by many enquirers.

ART.

ART. XII. *The Natural Hiſtory of Oviparous Quadrupeds and Serpents. By the Count de la Cepede, Keeper of the Royal Cabinet, &c. Tranſlated by Robert Kerr, F. R. and A. S. S. Ed. Four Volumes, with Plates.* 8vo. 2l. 2s. Cadell and Davies, London; and Creech, Edinburgh. 1802.

THE Count de Buffon is well known to have conceived the plan of writing a very extenſive hiſtory of nature. To the due execution of this work, neceſſarily of immenſe extent, the efforts of a ſingle individual were unequal; hence, although his ſituation gave him peculiar advantages, he was obliged to entruſt the execution of ſeveral of the ſubordinate parts to different perſons, in whoſe abilities he could confide. To the Count de la Cepede, therefore, as he himſelf tells us, Buffon communicated the materials which formed the ground-work of the performance at preſent under our review. By La Cepede theſe materials have been arranged and augmented, ſo as to ſerve as a continuation of the hiſtory of viviparous quadrupeds and birds, which were given by Buffon himſelf.

The ſubject on which the author treats, however important to naturaliſts, cannot be expected to create ſo general an intereſt as thoſe parts which were executed by Buffon himſelf. Viviparous quadrupeds and birds are frequently our humble companions; they return the care we beſtow on them, by pleaſing or ſerving us in various ways; they alleviate our labours, and yield us profit by their increaſe. Throughout every rank in life, therefore, from the prince to the loweſt of the people, the natural hiſtory of theſe animals excites attention, and the moſt minute details reſpecting them are read with pleaſure. There does not exiſt, perhaps, any ſpecies of writing, in which the exceſſive flow of words that diſtinguiſhes French authors is leſs offenſive. Charmed with the ſubject, general readers are apt to paſs over, without condemnation, the idle declamation in which theſe writers continually indulge themſelves; and, too frequently, are beguiled to give a tacit conſent to the impiety of the doctrines which are concealed beneath the ſplendid diſguiſe of eloquence.

The fear and diſguſt, however, with which moſt perſons view the animals on which M. la Cepede here treats, and which is even felt by many on merely reading their hiſtory, occaſions different ſentiments. The ſubject being in itſelf leſs pleaſing, the language in which it is delivered becomes to all a matter of conſideration; and the world readily perceives thoſe faults

which

which in contrary circumſtances would have eſcaped its notice. Beſides theſe diſadvantages, ariſing naturally from the ſubject, the author neither poſſeſſes the general knowledge, nor the elegance of his predeceſſor, in ſuch a degree as to induce us to overlook his faults. Whenever the untoward nature of his works affords the leaſt opening, he gives his imagination full play, and lets it rove in the fields of fancy and hypotheſis, totally regardleſs of the truth of the picture, or the conſiſtency of the opinion with thoſe he had formerly ſtated, or even its agreement with the fact mentioned in the preceding ſentence. The tranſlator has noted ſeveral of theſe wanderings of the author, but by no means all.

Prefixed to the work, is the *Eloge* of Buffon, as read to the Academy of Sciences by the author. The ſpirit of theſe eulogiums is well known; but we ſhall extract a few paragraphs from this, as more extraordinary than others. Having called together, from all quarters of the world, the admirers of that naturaliſt, conducted them to the primitive mountains, and engraved his name on their granite ſummits, a hymn to his memory is thus begun:

"We bow to thee, Buffon, thou ſublime painter of the auguſt ſpectacle that ſurrounds us; thou, whoſe adventurous genius, ſtill unſatisfied, after ſurveying the immenſe expanſe of heaven, and the limits of extended ſpace, hath even penetrated into the records of time.

"Thou haſt required of matter to inform thee by what power the fixed ſtars, thoſe reſplendent central points of the univerſe, have acquired the fires with which they are perpetually illuminated.

"Thou haſt learnt of time by what moving force thoſe wandering ſtars, which ſhine only in borrowed luſtre, and which circulate like ſlaves around their ſuns, direct their motions; how they were placed in the celeſtial tracks which are allotted for them; and by what means they were endowed with the movements which perpetually animate them.

"We bow to thee, O immortal poet of the heavens; may the firmament, all over-ſpangled with ſtars, may the light which is diffuſed through univerſal ſpace, and may the magnificent ſcenery of night, for ever recal the memory of thy glory." P. xxvii.

The whole of this laboured performance is in the ſame fulſome, not to ſay impious, ſtyle.

The two firſt volumes contain the Natural Hiſtory of Oviparous Quadrupeds and Bipeds, preceded by an introductory Diſſertation (or, as the tranſlator literally renders the French term, a preliminary Diſcourſe) on their nature, and followed by a ſeparate Index of theſe animals. At the beginning of the ſecond volume is inſerted Gmelin's Preface to the claſs Amphibia, from his edition of the *Syſtema Naturæ*

of

of Linnæus. For the inſertion of this Preface, we ſee no reaſon; and, if any could be found, the Preface is ſurely in a wrong place, and ſhould have been inſerted at the beginning of the work, not in the middle of a claſs. In theſe volumes, we find little novelty for the Engliſh naturaliſt; nor is the detail of the more known ſpecies ſo much enlivened by anecdotes of their manners as we might expect. In this reſpect, Mr. Bingley's Animal Biography, which we reviewed in our laſt volume, has a decided ſuperiority.

Notwithſtanding the author's pretenſions in reſpect to freedom from vulgar errors, his account of the toad ſhows, in our opinion, the force of them, even upon his own mind, unleſs we may ſay, that in this article he has ſacrificed truth, to give more animation to his language.

The third and fourth volume contain the Natural Hiſtory of Serpents. An Introductory Diſſertation on their nature, with an Eſſay on the nomenclature and arrangement of them, preceding the particular hiſtory of the ſeveral ſpecies; the whole concluding with a ſeparate Index of theſe animals. From the difficulties and confuſion under which this part of natural hiſtory previouſly laboured, theſe two volumes are the moſt intereſting; and, as an amuſing and favourable ſpecimen of the manner in which the work is executed, we ſhall extract the following account of the lady viper, the *couleuvre des dames* of the original (*coluber domicella* of Linnæus).

"This is, at the ſame time, one of the gentleſt and moſt beautiful of ſerpents. Its proportions are more elegant and delicate than in moſt others; its motions are nimble, though moderate, and augment the pleaſure which is produced by the beautiful mixture of its fine colours. Theſe, however, are only two, a fine black, and pure white; but they are ſo agreeably intermixed and contraſted, and ſo bright, from the high poliſh of the ſcales, that they pleaſe the eye more by their ſimple elegance, than thoſe more rich and brilliant colours of other ſpecies, which are often too ſplendid and dazzling.

"The general colour of the whole body is white, with rings of black on the whole upper ſurface, which reach to the ends of the white belly plates, but grow narrower as their ends recede from the back; and moſt of them unite with a longitudinal blackiſh line, which runs along the middle of the belly. This line and the tranſverſe rings are irregular, and ſomewhat feſtooned, which adds much to the elegance and variety of the ornament. The top of its ſmall head is beautifully variegated with black and white, the black predominating. The eyes are very ſmall, and ſurrounded with black, which augments their luſtre. According to Linnæus, this ſpecies has an hundred and eighteen large plates, and ſixty pairs of ſmall plates.

"This ſpecies is very familiar. It never attempts to eſcape from mankind, nor does it even ſhow any ſign of fear when approached. It ſeems remarkably ſenſible to the degree of cold which ſometimes prevails

vails in the hot climates which it inhabits; on which account, it ſeeks for warm ſituations; and, as the ſmallneſs of its ſize, its weakneſs, the beauty of its colours, the gentleneſs of its movements, and innocence of its diſpoſition inſpire a fondneſs for it in the Indians, even the females, far from having the leaſt fear of it, take it in their hands, careſs, and cheriſh it. The ladies in Malabar, where it is very common, and in many other parts of India, are careful to warm this delicate little ſerpent, when it appears languid, during the cool weather of the rainy ſeaſon. They place it in their boſoms without any dread, nay even with apparent pleaſure, and it ſeems perfectly ſenſible of their kindneſs. On the other hand, during the hot ſeaſon, theſe ladies are equally fond of this viper, which they fondle for the purpoſe, in their turn, of being refreſhed by the contact of its ſkin, which is ſo ſmooth as always to feel cool.

"When, in our temperate regions, the ladies incline to communicate warmth to their delicate limbs, they have recourſe to animals of greater ſenſibility, which are even more faithful and more fitted for expreſſing their attachment. But when the European ladies deſire to moderate unpleaſant heat, inſtead of having recourſe to the careſſes of cold-blooded animals, like the Indians, they employ inſenſible ſubſtances, ſuch as pieces of poliſhed marble, glaſs, or metal. Our ladies cannot ſee without terror the gentle and inoffenſive ſerpents of our regions; while in India, where there are multitudes of ſerpents that are terrible, either by their ſize and ſtrength, or by their deadly venom, the dread which theſe ſo properly produce is never transferred to weak and innocent ſerpents, ſuch as the lady viper." Vol. iii. p. 380.

We do not think the Engliſh ladies will eaſily be perſuaded to try the experiment of refreſhing themſelves, during the heats of ſummer, by the contact of tame ſerpents. There have been, however, many facts related by naturaliſts and travellers, to ſhow that theſe animals are capable of an attachment to mankind, nearly equal to that of the canine race.

Notwithſtanding the advantageous ſituation which both Buffon and La Cepede enjoyed, for extenſive correſpondence, and the inſpection of ſpecimens, we find ſeveral particulars in theſe volumes which are either erroneous, or at leaſt very doubtful. Such is the retaining the ancient opinion, that the heart of all the animals here treated of is unilocular; whereas it is now well known, that their hearts are double, with the two cavities communicating with each other. In the Hiſtory of Serpents, many other inaccuracies occur, ſome of which we ſhall notice, on the authority of Dr. Gray*.

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* From his obſervations on the claſs Amphibia of Linnæus, Phil. Tranſ. vol. lxxix. p. 21, a paper which we are ſurpriſed Mr. Kerr ſhould not have ſeen; or, having ſeen it, that he ſhould not have made ſome uſe of it.

In

In vol. iii. p. 300, the Hebrew viper, *coluber ſeverus* of Linnæus, is ſaid to be venomous; but this is very doubtful; the ſame may be ſaid of the *Dipſas*, p. 331, and of the *Leberis*, p. 333. The chaiqua, *coluber ſtolatus*, p. 308, is certainly harmleſs. In vol. iv. p. 10, the author, even againſt his own judgment, has placed the flat-tailed viper, *coluber laticaudatus*, among the harmleſs ſerpents, upon the authority of the *Syſtema Naturæ*. In the *Muſeum regis Ad. Fred.* however, Linnæus acknowledged its being venomous. The naſal viper, *coluber myſterizans*, p. 94, is conſidered by the author as doubtful; we have no heſitation in ſaying that it is harmleſs; but the black and reddiſh viper, *coluber fulvus*, p. 115, although claſſed by M. La Cepede among the innoxious ſerpents, is probably furniſhed with poiſonous fangs. The hog-noſed boa, *boa contortrix*, p. 237, is certainly venomous, notwithſtanding both the author and tranſlator aſſure us, that none of the boæ are furniſhed with fangs. Nay, Mr. Kerr has, on this ground, even taken the liberty of removing the mute, *crotalus mutus*, p. 288, from the boæ to the rattle-ſnakes, notwithſtanding that ſerpent has large plates along the whole under part of the body, and is deſtitute of a rattle; ſheltering himſelf under the authority of Linnæus. M. La Cepede alſo, in ſpeaking of the brown and yellow ſnake, *anguis ventralis*, p. 314, does not notice its ſimilarity to the ſheltopuſik, *lacerta apoda* of Pallas (deſcribed among the oviparous bipeds, vol. ii. p. 330), nor does he mention its open ears and ridged body, from which it might be referred to the lizards, did not its double and echinated organ of generation, which is ſo very peculiar to ſerpents, afford a ſtronger argument for retaining it among them. The *amphiſbæna ſubargentea* of Browne, was erroneouſly quoted by Linnæus as ſynonymous to his *anguis lumbricalis*, but is really a different ſpecies; this error, however, is ſtill retained at page 323.

Hitherto we have ſpoken chiefly of the original; it now remains to add ſome remarks on the tranſlation, which we cannot but conſider as executed in a very haſty or careleſs manner. Mr. Kerr ſeems to have paid too little attention to the choice of his words, or the conſtruction of his ſentences, and ſometimes even miſtakes the meaning of the author.

"With this view (of finding ſome external marks peculiar to venomous ſerpents) we have carefully examined a great number of different ſpecies of the viper genus; and have obſerved, that ſuch ſpecies as are provided with the moveable fangs have the ſummit of their heads covered by ſmall ſcales, ſimilar to thoſe on the back; and that almoſt all the others have their heads covered by larger, and very differently

ferently ſhaped ſcales, always nine in number, and placed in four regular rows, of which the firſt and ſecond contained two ſcales, the third three, and the fourth, or hindmoſt row, two. Some venomous ſerpents, indeed, and conſequently poſſeſſing poiſon fangs, have ſometimes three ſcales, a little larger than the reſt, between their eyes; but we have only ſeen in the Naja the nine large ſcales that are found on the greater part of the viparous vipers which are not venomous." Vol. iii. p. 91.

The author, on further examination of theſe animals, was obliged to give up this ſuppoſed character of the innoxious ſerpents, finding that ſeveral poiſonous ſpecies poſſeſs the ſame conformation. The milky viper, *coluber lacteus*, is the firſt that occurs; and of this the author ſays,

" The top of the head was armed with nine large ſcales, in four rows, as already deſcribed in the naja; another inſtance of this conformation in a venomous ſerpent." P. 307.

On this paſſage, Mr. Kerr remarks, in a note,

" The adder and ceraſtes are both unqueſtionably venomous, yet neither of them has this peculiarity of ſtructure; ſo that this obſervation leads to no concluſion." Ibid.

Hence it appears, that Mr. Kerr ſuppoſed the author meant to eſtabliſh the principle, that this conformation belonged to venomous ſerpents; whereas the direct contrary is evident.

The tranſlator has, in ſeveral inſtances, altered the names given to theſe animals by the author; and has rendered them, for the moſt part, more agreeable to the Linnæan trivials. Thus, in vol. i. p. 212, *la vermillon* of the author is rendered the dwarf tortoiſe, as being the *teſtudo puſilla* of Linnæus; p. 214, *la courte queue*, *teſtudo carolina*, is named the Carolina tortoiſe. *Le lezard gris*, p. 370, *lacerta agilis*, is altered to the nimble lizard; this laſt alteration is unfortunate, as the animal had already been called the grey lizard, in p. 224. In vol. ii. p. 47, *la mabouya*, *lacerta tiligugu*, is called the tiligugu; ſo in vol. iii. p. 273, *le ſerpent couronné*, *coluber naja*, is ſtyled the *naja*. Sometimes he changes the author's names, although they are the ſame as thoſe of Linnæus; as in vol. iii. p. 239, *la cherſea*, *coluber cherſea*, is rendered the æſping. In p. 363, *le ſerpent d'Eſculape*, of which the Linnæan name is not given, is named the Roman viper, becauſe the black bar viper of La Cepede is the *coluber Æſculapii* of Linnæus.

In treating of *le demi-collier* of the original (*le collier* Encyclop. meth.) *coluber monilis*, the tranſlator, who has called this ſerpent the half-collar viper, adds, " perhaps it had better been

been named, from the Latin trivial, the necklace viper." Vol. iii. p. 372.

From this ſentence, we might almoſt be led to infer, that Mr. Kerr had but a ſlight knowledge of the language from which he was tranſlating; ſince every child on the loweſt forms of a French day-ſchool could have informed him, that *collier* ſignifies a necklace.

M. de la Borde imagined he had diſcovered, that all venemous ſerpents brought forth their young alive, by hatching at leaſt ſome part of their eggs within their bodies; but in a manner totally different from the generation of thoſe animals which are properly called viviparous. The eggs, in the latter caſe, not containing a ſufficiency of nutriment for the ſupport of the fœtus, until the period of its excluſion, and hence theſe imperfect eggs are neceſſarily connected with the mother; whereas, in ſerpents (as in ſeveral ſpecies of lizards and fiſhes) the eggs, although retained within the animal until the birth of the young, contain all the nutriment neceſſary for the fœtus, and, being thus perfect in themſelves, have no connection with the animal which bears them. M. de la Cepede was deſirous of introducing this diſtinction into his ſyſtem; and he applied to the ſerpents in which this appearance of being viviparous took place, the general name of *vipères*; derived from the common viper, which produces its young in this manner. Mr. Kerr, having tranſlated the *couleuvre* of the author by the word viper, has denoted this mode of production by the adjective viparous: the word *viperous*, however, which occurs in vol. iii. p. 223, ſeems to us far more proper.

Several provincialiſms occur, as in vol. ii. p. 79, "has cauſed engrave"; this omiſſion of the ſign of the infinitive mood occurs again in vol. iv. p. 319, "to cauſe the patient chew tobacco". In vol. iii. p. 93, we obſerved the following phraſe: "have often been, and may ſtill be, much *difficulted* in aſcertaining". The words *dote* and *dotes*, which occur in vol. iii. pp. 246 and 341, for dot and its plural, we ſuſpect to be provincial; as alſo the name *aſk*, by which he has rendered *la ſalamandre a queue plate* of the author. In vol. iv. p. 262, we read, "it (the rattle ſnake) formerly reigned, *ſo to ſpeak*, uncontrouled". This awkward phraſe is ſometimes even equivocal; as, where ſpeaking of the naja, and the ſuperſtitious regard paid to it in Malabar, it is ſaid,

"The Bramins are brought to addreſs their pious exhortations to the reptile; they proſtrate themſelves before it, and endeavour, ſo to ſpeak, to acquire its favour and forbearance by the moſt profound reſpect." Vol. iii. p. 288.

The unnoticed errors of the preſs are numerous. We ſhall only mention a few, principally in proper names. Vol. i. p. 366, *Coronov. Zooph.* ſhould be *Gronov. Zooph.* Vol. ii. p. 81, *L' azurea* is put for *L. azurea;* p. 104, Drapper for Dapper; p. 287, Reaumeur for Reaumur; in p. 323, it is ſaid, that the *Syren lacertina* of Linnæus, is placed by Gmelin in the order (inſtead of the genus) *murena.* In vol. iii. p. 95, as it is probable, ſhould be, as it is *not* probable; p. 183, l. 2, we have there for three; p. 246, Petri. mus. ſhould be Petiv. mus. In vol. iv. p. 343, where we have alſo Ceyln for Ceylon; in p. 121, we find *le vertet-bleue*, for *le vert et blue;* and, in p. 123, Σκαρος for Σαυρος. In vol. iv. from p. 188 to 244, both incluſive, the head-line ſhould be Boa, and from p. 245 to 289, Rattleſnakes inſtead of Vipers; in p. 358, it is ſaid, that the French ſerpents are diſtinguiſhed in the Nomenclature; but this diſtinction is not retained, nor is the omiſſion mentioned in that part of the tranſlation.

The engravings annexed to the work are very moderate. On pl. 10, vol. ii. p. 242, the red tree-frog is named the red tree-*pag*; and, in pl. 13, vol. iv. p. 345, which contains the two new ſerpents, the langaha and the acrochord, they are both miſnamed, the one being marked for the other. The ſame error occurs in other plates.

The frequent liberties which Mr. Kerr has taken, of inſerting additions into the text, from Gmelin's edition of the *Syſtema Naturæ* (an edition of very dubious merit) and, as we have already obſerved, of altering the original, to bring it nearer that Syſtem, we by no means approve. In a tranſlated work, it is ſurely better to add in notes ſuch improvements and corrections as occur to the tranſlator, than to alter the text of the author. Beſides, as the principal value of the preſent work ariſes from its being a part of the great work ſketched by Buffon, and partly executed by him, the alterations made by the tranſlator are peculiarly improper; they render this part of the general natural hiſtory leſs ſimilar to thoſe parts of which it is merely a continuation.

The two ſchools of Linnæus and Buffon are ſo perfectly diſtinct in their manner of treating natural hiſtory, that they ought not to be confounded. In Linnæus, we behold the patient aſſiduity of the philoſopher, claſſing and arranging the works of Nature; in Buffon, we are merely delighted with the brilliant colouring of the rhetorician. The one is conſtantly employed in particularizing the identity of the ſeveral ſpecies, or ſhowing their differences from each other; the other delights to range through the whole of nature, and to trace the connection between objects which are apparently the moſt remote. While

the Swede is abſorbed in veneration and gratitude to the Creator for the wondrous works of his hand, and his conſtant preſervation of them, the French author is continually endeavouring to explain away both the wiſdom and providential care of the Deity, by aſcribing almoſt unlimited powers to chance, and the operation of climate upon the organization of living beings.

ART. XIII. *The Revolutionary Plutarch: exhibiting the moſt diſtinguiſhed Characters, literary, military, and political, in the recent Annals of the French Republic; the greater Part from the original Information of a Gentleman reſident at Paris. To which, as an Appendix, is reprinted entire, the celebrated Pamphlet of "Killing no Murder." Two Volumes.* 12mo. 12s. Murray. 1804.

SO lively an attention has been excited by ſeveral parts of this work, that it becomes rather an intereſting matter of ſpeculation to enquire its origin. It is not ſaid to be tranſlated from the French, nor have we heard of any ſimilar book in that language. That a great part of the materials is derived from original information from Paris, as the title-page aſſerts, we can readily believe, and the teſtimony of the margin ſhows that it is in part alſo founded on various French publications. But by whom was the taſk of collecting and digeſting theſe materials undertaken? Speaking by conjecture only, we ſhould ſay, by ſome emigrant officer reſident here, who probably wrote it firſt in his own language, and then employed ſome perſon ſkilled in Engliſh writing to beſtow upon it the form in which it now appears. That the author has had rank in the French army is expreſsly avowed at the end of a ſhort Preface, where he apologizes for his ſtyle, and ſays, that

"he is but a literary recruit, though an officer of an ancient date, and that *it is not proſperity* that has forced him to exchange the ſword for the pen; to exhibit to public animadverſion from his ſtudy, thoſe regicides and rebels whom he ſhould have preferred to have combated in the field, rather than to be a biographer of perſons, many of whom he has known in the rank, commanded, or ſeen confounded in a nameleſs crowd, and in a well deſerved obſcurity." P. v.

Such a perſon was not likely to have written originally in Engliſh, and there are particulars in the conſtruction of this very paragraph which ſeem to indicate a French origin; and the ſame may frequently be traced in the phraſeology of the book.

book. Whatever may be the real origin of this work, it contains ſome very curious papers, which, beſides having received no effectual contradiction, carry with them ſtrong internal marks of authenticity. The firſt of theſe is the memorial ſaid to have been preſented by Talleyrand to the Chief Conſul, on the 4th of December, 1802, which at once illuſtrates the inveteracy and cunning of that Machiavellian debauchee; and gives, by implication, ſome of the ſtrongeſt political and moral leſſons to this country that can poſſibly be imagined. The inveteracy of Talleyrand againſt this nation, the author ſays, is proverbial, but it ariſes not from love of his own country, but from envy to our proſperity. "He would willingly ſign the ruin of France, was he certain that of England would follow."

"Talleyrand begins by telling the Chief Conſul, that the preſent memorial is merely a copy of one preſented to the miniſters of Louis XV. after the peace of Aix-la-Chapelle, to diſſuade them from that fatal and diſhonourable war to France which ended in 1762. He ſays, "by the ignorance of the miniſters, the bribes of Auſtria, the intrigues of Bernis, the influence of Pompadour, and the weakneſs of Louis XV. thoſe ſtrong reaſons for peace were not liſtened to; the conſequence is known, but it is not known that this impolitic war alone prevented the total ruin of England during the following, or American war, and preſerved that country from being what, if we are prudent, *it ſooner or later muſt be, an invaluable Naval and Military Station of France*, and which ſhall ſecure us the empire of the world."

"Talleyrand then enters into the particulars of the many and *inneſſible* means France, during the peace, poſſeſſes "to foment troubles, to ſpread diſcontent, to tarniſh the honour, to undermine the reſources, to weaken the ſtrength, to lull aſleep the public ſpirit, and to cool the patriotiſm of the inhabitants of the Britiſh empire; and by a gradual train of intrigues, inſults, demands, inſurrections, vexations, murmurs, alarms, and bankruptcy, prepare even the warmeſt Engliſh patriot to ſee with indifference, if not with approbation, *an union with* France, which will put an end to all difficulties, and procure Engliſhmen the ſame tranquillity, honour, and happineſs, Frenchmen enjoy under the mild, but firm government of the Chief Conſul.

"But", ſays he, "powerful as France is upon the Continent by its conqueſts, by its influence, by the vigour of its Government, and by the victories of its armies; in regard to England it is not in a better poſition of ſtrength than in 1755, becauſe, with the knowledge of our means, and with the great abilities of our ruler, we are unable *directly* to injure England, our navy being more reduced, and our naval officers more ignorant than in 1755; but *indirectly*, and in a time of peace, to lay the *infallible* foundation for the future ſubjection of England, France at no former period had ſo many certain and undoubted *and vhand methods*. A war at preſent may leſſen, if not deſtroy them, but every year's continuance of peace will preſerve, augment, and fix them.

"Ought

" Ought we not to wait, at leaſt ten years, before we renew the war with England? till we are in a condition effectually to ſupport our claims, our views, and our plans? The Engliſh will do our buſineſs, if we permit them. Their religion is pleaſure, and their pleaſure debauchery. They have plunged themſelves into an exceſs of luxury and intemperance. *They have begun to neglect their navy*, and *to diſband their artificers*, who go to France, Spain, and Holland for maintenance.

" While their individuals ſquander their riches, *the State grows parſimonious, and begins to ſave in thoſe articles on which it cannot be too profuſe.*

" They are even near reducing their trivial army, and their patriots ſpeak of entruſting, what they call their liberty and property, to the valour of a militia. What a field is this for our policy? Is it our buſineſs to awaken or arouſe them from their lethargy? If we do, the conſequence is obvious—We teach them to believe *a real truth*, " that they cannot ſtrengthen themſelves too much by ſea or land". Then an army ceaſes to be the object of public complaint, of public diſlike—and the people begin to think that, as they muſt have one, it is better to have an army of Engliſh than of Frenchmen. Then their young nobility will continue to apply themſelves to the military profeſſion, and think themſelves honoured by that profeſſion, in which alone conſiſt the defence and ſecurity of their country.

" This may be fatal to us, for the ſooner we go to war, the ſooner *their effeminacy will wear off, and their ancient ſpirit and courage revive. They will not then become more wealthy, but they will get more wiſdom, which is better.* The military virtues and the manly exerciſes may become faſhionable, and the nation which now ſeems immerſed in debauchery and corruption, may yet think ſeriouſly, and be once more what it has often been, the terror of Europe.—This is not an unnatural ſuppoſition—they eaſily glide from one extreme to another—it is their natural temper, and their whole hiſtory is one continued proof of it.

" The aſhes of La Vendee ſtill ſmoak—it requires only a ſpark to kindle a civil war in the boſom of our country. The returned emigrants are as yet quiet, but they have not forgot their former principles, and the wrongs they have ſuffered from the Revolution. Let not a new war give the Bourbons an opportunity to remind them of it. The moſt dangerous of the Bourbons reſide in England; let not the renewal of a war permit England to uſe them, their name and influence, to trouble and invade France.

" We command at preſent all the Continental Powers; but we know they wear with diſguſt and complaint, the fetters we have impoſed. Let not a war with England give them occaſion to ſhake them off, and to command us in their turn.

" The general weakneſs and ſupineneſs that for ever attend immoderate wealth and luxury, hide from the Engliſh the knowledge of their own ſtrength, real power, and true intereſt. Suffer them not to relapſe into virtue and underſtanding. Plunge them not too deep into difficulties, and they will never emerge from folly into real wiſdom.

" We

" We have already inſulated them from the Continental politics—*Leave them in peace*—and the inſulation of their trade ſhall ſoon follow. We have already made them feared, envied, and hated every where on the Continent—*Leave them in peace*, and they ſhall ſoon be deſpiſed, neglected, and unpitied.

" *Leave them in peace*, and they will ſoon return to their amuſements of elections, races, party, and faction—*Leave them in peace*, and their miniſters muſt be directed by popular clamour, which we can always excite and encourage.—*Leave them in peace*, and their navy will once more be laid up to rot, and their ſeamen and artificers once more turned over to us, to Spain, and to Holland!—*Leave them in peace*, and the greateſt part of their army will ſoon be reduced, and the ſmall remains will ſoon become a mere militia in pay.—*Leave them in peace*, and we ſhall not fear the defection of Ruſſia or Pruſſia, or any of our preſent Allies, which otherwiſe would much hurt, and, perhaps, ruin our preſent ſyſtem. *Leave them in peace*, and they will never think of ſchemes for increaſing their population, or for making every part of their dominions of real uſe to every other.—*Leave them in peace*, and moſt of their nobility and gentry will continue to ſquander away amongſt us their great riches, and augment our reſources, to enſlave their country.—*Leave them in peace*, and before the year 25, France ſhall command the departments of the Thames, and of the Tweed, as it already does the departments of the Rhine and of the Po.

" Purſue, Citizen Conſul, this plan ſteadily, for ten or fifteen years, conſtantly directing the riches of the country to the raiſing a navy, equal or ſuperior to England, and then, and *not till then*, ſhall we be able to ſtrike the blow we have for above one hundred and fifty years been meditating, *the Conqueſt of the Britiſh Iſlands*."

" (Signed) C. M. TALLEYRAND.

" This memorial the author received from a friend at Paris, within three weeks of its preſentation to Buonaparte; and though the Moniteur has mentioned it after its inſertion in ſome of the Engliſh papers, its authenticity was never contradicted; on the contrary, one of Talleyrand's chief des bureaus, in the cabinet of Secret State Papers, was diſmiſſed on the totally unfounded ſuſpicion of having tranſmitted it to ſomebody in this country." Vol. i. p. 378.

There is but too great reaſon to fear, that the diſgraceful character given us by this enemy, has much foundation of truth; but ſurely a picture of this kind, preſented to our contemplation, ought to rouſe us from our lethargy, and ſtimulate us to wipe off the opprobrium, and to conſult our own beſt intereſts, by reſuming the very oppoſite character. Let ſhame, if nothing elſe can do it, once more open the ſources of religious and moral principle.

The next remarkable paper contains the official inſtructions of the ſame political fox to Andreoſſy, on his coming to England as Ambaſſador.

This paper, as well as the other, is certainly, at firſt ſight, very unlikely to have emerged from the cloud of ſecrecy in which

which it muſt have been originally involved; yet the ſpirit of the whole, and the acuteneſs with which every conceivable ſituation is provided for, mark it very ſtrongly for the production of Talleyrand. From the length of this paper, and the peculiar nature of ſome parts, we cannot inſert the whole; but a few ſpecimens will enable our readers to judge of the probability of its being genuine.

"INSTRUCTIONS OF C. M. TALLEYRAND TO GENERAL ANDREOSSY.

"At your firſt interview with the Britiſh Miniſter, you have to declare, in the name of the Firſt Conſul, his great eſteem for them all; but particularly for Mr. A——, and Lord H——; and that it is the ſincere wiſh of France, to continue in peace with England. You hope they will not liſten to the clamours and complaints of the perſonal enemies of the Firſt Conſul, and the implacable and hereditary enemies of France: you may inſinuate, that their own honour and intereſt, and the welfare of England, are nearly connected with ſuch conduct; becauſe the Pitts, the Windhams, the Grenvilles, the Bourbons, and their friends the Chouans, and the emigrants, are as much their enemies, and the enemies of the peace, as the enemies of the preſent French government; and little care if war ruin England, ſo that it only diſplaces the preſent miniſters, and gives ſome trouble to the Firſt Conſul. On all occaſions, hold this ſame language, and try to penetrate into the impreſſion it makes upon Mr. A—— and Lord H—— individually; if they believe its truth, or doubt its ſincerity; and if ambition and intereſt blind, or patriotiſm guide, their judgments, actions, and anſwers." Vol. ii. p. 103.

"Endeavour to be as popular as poſſible; never refuſe an invitation from the chief of the city, or of the wealthy citizens; imitate as much as poſſible their manners of ſociety, and their cuſtom of converſation; as at their feaſts and aſſemblies, where you are invited, ſome members of the government will probably be preſent. As a Frenchman, you may, without giving offence, mix water with your wine, whilſt they drink theirs undiluted; and thus often, perhaps, you may diſcover their ſecrets without expoſing ours.

"It is not neceſſary to remind you to be polite and condeſcending at the balls and routs of the Engliſh nobility, but not ſo as to forget your rank, and that of the nation which you repreſent. Your own judgment will tell you when it will be neceſſary to be prouder than the proudeſt, and to reſent with indignation or contempt offences or neglect. Never forget or forgive the preſence of a Bourbon, of any noble emigrant, or one decorated with the proſcribed orders. Should you meet with Pitt, Windham, Grenville, or any other known enemies of the Firſt Conſul, be civil, but formal and diſtant; and at any future invitation to the ſame place, refuſe your preſence: on the contrary, to thoſe of Mr. Fox's party, *who have oppoſed the late war, and whoſe liberal opinions, and attachment to the cauſe of the Revolution, are known, you cannot be affable enough;* and endeavour, by diſtinctions, invita-

tions,

tions, and amiableneſs, to prove to them that the Firſt Conſul knows, remembers, *and is grateful for their paſt conduct and behaviour.*" P. 107.

Again:

"England is the only country in the world where a diplomatic character of talents and judgment has ſo many and repeated opportunities to injure, to intrigue, and to embroil, and at the ſame time to complain of wrongs and inſults, and even when he is himſelf the offender, to ſpeak as the offended: a paragraph in a newſpaper, a word in a debate, or a toaſt at a club, which he may have paid for or provoked, will furniſh him eaſily with complaints every week, if not every day.

"As the Engliſh miniſters will probably ſhew ſome jealouſy of our aggrandizements, and our endeavours to exclude England from its former connections with the continent—ſhould they make you any repreſentations, on this or other ſubjects, meet them with complaints of the non-execution of the treaty of Amiens; of their tyranny in the Eaſt Indies; of the libels in the newſpapers; of the injuries and calumnies of their writers againſt the Firſt Conſul; and of the protection afforded to the Bourbons, and other French rebels. Should, however, ſome unforeſeen demand be made, or explanation inſiſted on, gain time—by referring to the deciſion of the Firſt Conſul, and await his orders.

"If any complaints are made about the ſeizure of Britiſh ſhips, or confiſcation of Britiſh property in France; ſay always, that France is the proper place to arrange thoſe matters, as England is for the arrangement of the claims of French citizens there.

"Never give a direct anſwer to any propoſals made, or to any ſudden complaints or offers. The want of inſtructions, and the neceſſity to conſult your government, are always acceptable and accepted excuſes for delays, in political tranſactions; make uſe of them, even if your mind is made up on the ſubject in queſtion, for fear of committing yourſelf or blundering. Few political tranſactions are of a nature not admitting delays; and no delays can, in the preſent ſtate of Europe, ever hurt any political tranſactions; but a negociator or miniſter, let his preſence of mind be ever ſo great, and his abilities ever ſo tried, by giving a deciſive, and not a temporizing anſwer, may, by one moment's forgetfulneſs, do his cauſe and his country more harm than the ſervices of years could repair.

"Endeavour, if poſſible, to get an account of the real ſtate of the Eaſt India Company's finances; and an exact liſt of all the native and European forces in Engliſh pay in the Eaſt Indies; of what force they are, of what religion and language, and to what diviſions they belong. Until our colonies there are in our power, and the forces intended to be ſent there have arrived, avoid all diſcuſſions concerning the uſurpations of England, the complaints of the native princes, or any thing that can give reaſon to ſuſpect our future plans.—*On this ſubject*, until further orders, *obſerve the ſilence of the treaty of Amiens.*

"*Spare no pains to obtain every information poſſible of the weak or vulnerable parts in India*, where the greateſt diſcontent reigns, where the Engliſh are moſt hated, and the French moſt liked.

"Amuſe

" Amuſe the miniſters with the details of our misfortunes in the weſtern atmoſphere, ſo as to divert their attention from what we intend to do in the Eaſt. Be unceaſing in your endeavours to perſuade them, that without their aſſiſtance in ſhips or money, we are unable to conquer the negroes at St. Domingo; obſerve that it is the common cauſe of France and England to prevent a republic, or rather an anarchy of negroes, in the Weſt Indies; which, ſooner or later, muſt extend to Jamaica, and the other Britiſh colonies, and cauſe their ruin or ſeparation from the mother country. Should theſe arguments fail to determine England to afford us any aſſiſtance, and that you think the offer will be accepted, you may propoſe that England ſhould keep St. Euſtachia as a ſecurity, until what it may at preſent advance to France ſhall be repaid; and ſhould the advances of England exceed 120 millions, any other Dutch colony in the Weſt Indies (Surinam excepted) may be added as further ſecurity. Be careful, however, not to make thoſe offers without a certain proſpect of ſucceſs, and after all other means have been tried in vain." P. 111.

Again:

" Procure a correct liſt of all the perſons poſſeſſing great property, with remarks of what their properties conſiſt, whether in landed eſtates, in the funds, or in goods; whether in the colonies of the Eaſt or Weſt Indies; the amount of their certain revenue; if they are ſuppoſed to ſpend the whole, or only a part; if they increaſe it or decreaſe it. The liſt copied from the income tax, and ſent by M. Otto, is incorrect; but ſince this tax has ceaſed, Engliſh vanity will get the better of Engliſh cupidity, and a correct one may be eaſily procured, *and it abſolutely neceſſary for fixing loans and requiſitions at our future inveſion.*

" Buy up all plans, drawings and maps, of the Engliſh coaſts, provinces, cities, fortifications, dock-yards, and wharfs; all writings and remarks on the ſoundings, tides, and winds of England, Scotland, and Ireland; the productions, populations, reſources, poverty, or riches of all the countries where a landing may take place with advantage; the character of the people of thoſe countries, their political opinions, their vices, and prejudices." P. 117.

The whole concludes with theſe directions.

" Give ſeldom any grand feaſts; but when you do give them, let them ſurpaſs others in ſplendour, taſte, delicacy, and elegance: on ſome occaſions, ſuch as the birth-day of the Firſt Conſul, the anniverſary of the Republic, or, if approved by the Conſul, in honour of the birth-day of the King of England; no money is to be ſpared to impreſs upon the minds of the Engliſh nation the greatneſs and generoſity of the French. Do not forget to order your ſubaltern agents to have all the particulars of theſe feaſts noted in all the newſpapers: the lower claſſes in England devour the deſcription of feaſts in their public prints, with the ſame avidity as the higher claſſes eat of your diſhes and drink of your wine.

" Citizen Otto's liſt of authors and men of letters is to be attended to; but ſhould you hear of, or diſcover any great talents in any other perſons,

perſons, court their acquaintance, offer a place in the National Inſtitute, or a literary penſion. To men of letters you are always to inſinuate, that penſions or places from the Firſt Conſul are only rewards for paſt labours, and not any pretenſions or expectations of future ſervices; that he looks on men of letters as fellow-citizens of all countries, and that their talents belong to no country; neither to France nor to England, but to the Univerſe.

" In your tranſactions with Iriſh patriots, or with any other perſons, or in any things not mentioned here, you are to follow the inſtructions to Citizen Otto, of the 10th October, 1801; or, if you judge it neceſſary, aſk for new ones.

" Paris, October 20, 1802. C. M. TALLEYRAND." P. 119.

For the genuineneſs of theſe papers, we cannot undertake to vouch. They muſt ſpeak for themſelves. They are certainly, in all reſpects, worthy of Talleyrand; and if not written by himſelf, muſt have been the production of ſome perſon perfectly acquainted with his diſpoſition and intriguing views. The reſt of the book, as deſcribing many of the heroes of the Revolution, abounds, of courſe, with references to thoſe horrors and atrocities which, for fourteen years, have inſulted human nature. But the horrors of which we read, the murders of thouſands of their own peaceful citizens at once, the ſtreams of blood, and the wantonneſs of barbarity, would all be loſt in a compariſon with the cruelties which would here be exerciſed, could they poſſibly obtain the means of thus ſatiating at once their hatred, their avarice, envy, and revenge. Whatever we may think of the preparations of their Conſul or Emperor, let not a ſingle ſubject of theſe united kingdoms, from any conſideration imaginable, relax for a moment his earneſt efforts to avert the evil; but, above all things, let us avoid the violence of internal diſſenſions and parties, the deſtruction of Switzerland, the deſtruction perhaps of every country that has fallen by external force, poſſeſſing any tolerable means of ſelf-defence.

The title of Revolutionary Plutarch is well enough calculated to attract attention; but, though a few of the heroes of the Grecian biographer were bad enough, there is ſomething whimſical in ſeeing them compared in the maſs to ſuch a ſet of miſcreants. The perſons recorded here are Moreau, Sieyes, Fouché, Barras, Rœderer, Volney, Pichegru, Rioufſe, David, Talleyrand. Theſe occupy the firſt volume. In the ſecond, we find Soult, Dumas, Dufour, St. Hilaire, Loiſon, Van Damme, Augereau, Laſnes, Maſſéna, Andreoſſy, Bruix, and the whole Bonaparte family, fourteen in number. The famous tract of Col. Titus, entitled " Killing no Murder", is evidently intended to be applied *mutatis mutandis* to the Corſican uſurper.

At

At the end of the Preface ſtands an Erratum, which corrects two faults, and makes three or four more. It relates to a quotation from Martial, which ſhould be printed thus:

Mella jubes Hyblæa tibi, vel Hymettia naſci,
Et thyma Cecropiæ Corſica ponis api.

That is, "you would have the fineſt honey, and you give the Attic bee nothing to produce it with but Corſican thyme". Like commanding bricks to be made without ſtraw, to illuſtrate the impoſſibility of making good verſes on bad ſubjects.

ART. XIV. *Brief Commentaries upon ſuch Parts of the Revelation and other Prophecies as immediately refer to the preſent Times: in which the ſeveral Allegorical Types and Expreſſions of thoſe Prophecies are tranſlated into their literal Meanings, and applied to their appropriate Events: containing a ſummary of the Revelation, the prophetic Hiſtories of the Beaſt of the Bottomleſs Pit, the Beaſt of the Earth, the Grand Confederacy, or Babylon the Great, the Man of Sin, the Little Horn, and Antichriſt. By Joſeph Galloway, Eſq. formerly of Philadelphia in America; Author of Letters to a Nobleman, and other Tracts on the late American War.* 8vo. 474 pp. 9s. Hatchard. 1802.

AS they who are perſuaded in their own minds of the high authority of the Book of Revelations, muſt conceive that it involves matters of the firſt importance to every paſſing generation, they will not be diſpoſed to abridge the liberty of all ſound and ſincere Chriſtians, to examine and expound its contents, and to apply its prophecies, to every event they may conceive to be pointed out by them. Neither will they be faſtidious in their remarks on ſuch interpretations as may ſeem too fanciful. The ſymbolical mode of writing being in moſt caſes only to be interpreted by conjecture. In the work before us, much ingenuity is diſplayed as to the explanation of ſome of the apocalyptical viſions. Though in other parts ſolutions are offered, which appear to us to be but very weakly ſupported. Mr. Galloway, in his Introduction, profeſſes the higheſt reſpect for the prophetic parts of Scripture.

"For my own part, I confeſs, without regret, that I have again and again peruſed the prophecies in general, viſionary and barbarous as they are impiouſly called, with increaſing admiration and delight; and

and I truſt, not without receiving inſtruction; and, may I be permitted to add, in the face of great authorities to the contrary, that the plan of narrative of the Apocalypſe in particular, againſt which the ſpleen of infidelity has been for the moſt part directed, is critically *regular* and *perfect*, no leſs than *grand*; the *chronological order* of events *exact*, the ſtyle indiſputably *noble* and *ſublime*, replete with natural and beautiful images, and abounding with accurate and expreſſive metaphors. And I ſhall take the liberty of retaining this opinion of its excellency, till thoſe who have endeavoured to bring the Apocalypſe into contempt, by their raſh and unſupported ſlander, ſhall condeſcend to point out ſome of thoſe "wild and viſionary allegories and barbariſms", by which they aſſert it is rendered trifling and unintelligible; and ſhall alſo ſubmit their arguments to public inveſtigation, and to *the teſt of fair and ſound criticiſm.*" P. iv.

At p. xiv. he profeſſes to differ *entirely* from Biſhop Newton and moſt other expoſitors. This is ſaying more than is proved by the work itſelf; for, at p. 160, he ſo fully admits Biſhop Newton's interpretation of the former part of the xiiith Chapter, as to forbear to touch upon it himſelf. At p. 2, we have, as it were, the *Argument* and *Perſonæ* of the Apocalypſe, which, as it ſuccinctly ſtates Mr. G.'s view of his ſubject, we ſhall give in his own words, though there is ſomething too dramatical in the ſtyle.

"The Apocalypſe, then, is the moſt important, ſublime, and awful theme, that ever employed the mind of man. It contains the PROPHETICAL HISTORY OF ALL THE PROMINENT EVENTS, IN WHICH THE CHURCH OF CHRIST WAS TO BE CONCERNED, FROM HER RISE TO HER FINAL CONQUEST AND TRIUMPH OVER ALL HER OPPONENTS AND ENEMIES, IN THE STRENGTH AND BLESSING OF HER GLORIFIED REDEEMER, THE SON OF GOD; AND TO THE CONSUMMATION OF ALL THINGS. In this grand and ſacred theme the principal characters are—

"1. The I AM that I AM, "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come"; the one, ſupreme, uncreated, ſelf-exiſting GOD; the Creator and Ruler of all things.

"2. JESUS CHRIST, the ever bleſſed Son of GOD, and Redeemer of a fallen world.

"3. The TWO WITNESSES of GOD.

"4. SATAN, the fallen ſpirit, and the origin of all evil, the great enemy, the tempter, and deceiver of the whole world.

"5. The DRAGON, or the powers of *paganiſm*, the agents and miniſters of Satan, and the oppoſers and perſecutors of the church of Chriſt.

"6. The great *ſenſual apoſtate*, MOHAMED, in the Eaſt, and the great idolatrous apoſtate, the *Pope*, in the Weſt, the contemporary deſtructive enemies of the church.

"7. The "BEAST OF THE BOTTOMLESS PIT", or the "Beaſt of the earth", or the powers of *atheiſm*, eſtabliſhed by revolutionary France;

France; another agent of Satan, and yet greater enemy of God and man.

"8. BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH; a mighty power to be formed *hereafter* by Satan, to conſiſt of a confederacy of all the before-mentioned enemies of the word of God, and church of Chriſt.

"9. GOG AND MAGOG, another mighty power, which is to be formed under the banners of Satan, by a combination of all the wicked and ungodly upon the earth; with deſign to make one great effort to deſtroy the church and kingdom of Chriſt, preparatory to the laſt judgment, and the conſummation of all things." P. 2.

The two diſtinguiſhing features of Mr. Galloway's expoſition conſiſt in referring "*the beaſt of the bottomleſs pit*", Rev. xi. 7, to atheiſtical France, and the "*two witneſſes*", againſt whom the beaſt was to make war, to the Old and New Teſtament*. There is no part of the work more ably handled, or more intereſting to the reader, than what expreſsly relates to the proof of theſe two points. The language in which the abominations of atheiſtical France are depicted, is forcible and highly animated, yet we fear in no part too ſtrongly coloured; while his application of the two witneſſes to the two books of ſcripture, againſt whom apoſtate France was to war, is certainly well managed; and however contrary to the notions of former expoſitors, deſerving of attention. To fix the preſent ſituation of the world by the terms of the Apocalypſe itſelf, Mr. Galloway conceives, that all the events predicted under the ſeven ſeals, the firſt ſix trumpets, and the firſt and ſecond woe, are come to paſs. The ſeventh trumpet, or third and laſt woe, a trumpet which is to introduce the ſeven vials, remaining to be brought to paſs: and he thinks the third and laſt woe is already upon the earth, and all the latter predictions about to be fulfilled. How theſe are to ſucceed each other, or to take place upon the earth, is ſummed up in the following account of the ſeven laſt chapters of the Book.

"In Chapter XVI. the prophet gives in *detail* the events of the third and *laſt woe*, under the ſymbols of the *ſeven vials*, of which he had only drawn the great *outlines* in the laſt Chapter. Having before concluded the particular events of the ſecond woe, with the eſtabliſhment of the power of Atheiſm in France in 1791, brought down his hiſtory of the church to that epoch, and told us, upon that event being fulfilled, "the ſecond woe ſhould be paſt, and behold the third woe cometh quickly"; he begins a narration of the events, which were *immediately* to follow, under the ſymbol of the *firſt vial*.

* Not that this latter interpretation is altogether new.

And

And here he particularly deſcribes the dreadful plagues which fell upon *France*, and *led* to the deſtruction of the monarchy, the death of the King, and the eſtabliſhment of *Atheiſm*. Under the *ſecond* vial, he foretels the fall of *Papal Rome:* under the *third*, the plagues and ravages lately ſuffered by *Papal Germany:* under the *fourth*, the final overthrow of the monarchy, the *death* of the *King*, the ſubſequent reign of terror, and the *deſtruction* of the terroriſts, or principal leaders, and authors of the revolution: under the *fifth*, the *fall* of the atheiſtical and revolutionary power of France: under the *ſixth*, the fall of the *Ottoman empire*, and the *Mohamedan apoſtacy:* and under the *ſeventh* vial, the dreadful plagues of the wrath of a juſtly offended and long forbearing God, upon a great confederacy of pagans, apoſtates, and atheiſts, which ſhall conſpire to make one great effort to deſtroy the word of God, and prevent the coming of Chriſt; together with the utter deſtruction of this confederacy: and all this preparatory to the firſt reſurrection, and the ſecond coming of Chriſt to reign upon the earth.

" Chapter XVII. contains a minute *deſcription* of that great confederacy.

" Chapter XVIII. announces the decree for the utter *deſtruction* of that grand confederacy.

" Chapter XIX. contains a beautiful and ſublime deſcription of Chriſt, of his coming to unite with his church, and to execute the decree paſſed againſt the ſatanical conſpiracy.

" Chapter XX. gives an account of the binding of Satan, and his impriſonment in the bottomleſs pit a thouſand years; the reign of Chriſt upon earth during that period; of the nature of the firſt, and a hint of the ſecond reſurrection, and of the bleſſed ſtate of thoſe who ſhall reign with Chriſt. It further contains an account of the looſing of Satan, and his deceiving the nations in the four quarters of the earth; of Gog and Magog; Satan's gathering of them together in battle array, a mighty hoſt, againſt Chriſt and his kingdom; the miraculous deſtruction, and final condemnation, of him and his hoſt; the laſt reſurrection, and final judgment, with Chriſt's victory over death and hell.

" Chapter XXI. includes the deſtruction of the old, and the creation of the new heavens and new earth; and a deſcription of the new Jeruſalem in it.

" Chapter XXII. concludes the Revelation, with the ſuperlative and ineffable bleſſedneſs of the righteous in the new Jeruſalem.

" I have thus laid before the reader a brief view of the contents of the Apocalypſe. I have ſhown, that all the events foretold under the ſeven ſeals and ſix firſt trumpets, *have come to paſs*, in the *order* they were foretold; that they bring down the predictions, with their reſpective completions, to the *preſent times*;—and that no prophetic event remains to be fulfilled, ſave thoſe of the laſt and third woe-trumpet, or of the ſeven vials of the wrath of God. And I have anticipated a few curſory hints reſpecting the contents of thoſe vials. I have done this, as I conceived it would not only give the reader a general idea of the grand and awful ſubject, but enable him the better to examine into the probability of the explanation and application of the figurative

figurative repreſentations of the events contained in the following Commentary." P. 28.

We could almoſt wiſh our limits would allow of our giving at length Mr. G.'s conjectures with regard to the two witneſſes; for, as he has ingeniouſly ſupported his idea of their being the two Teſtaments, ſo his account of the oppoſition made to them by "*the monſter of the bottomleſs pit*", explained by atheiſtical France, amounts to a very curious hiſtory of the horrid blaſphemies and diſguſting impieties of that diſtracted and infatuated nation. Mr. G. is ingenious in his endeavours to fix the ſame æra for the riſe of the Mohammedan apoſtacy and the papal tyranny. The latter he dates from the grant of Phocas to Boniface, of the ſupremacy over all the Chriſtian churches, which happened in the year 606. The date of the appearance of the Man of Sin is alſo managed in a way that is novel and curious: he ſhows, that the Man of Sin was not to be revealed till the apoſtacy that was to "*let*", or prevent his revelation, ſhould be taken out of his way. That apoſtacy he concludes to be the papal church, and its preſent depreſſion as to all eccleſiaſtical power, "*the taking of it out of the way*". In the interpretation of Chap. xii. ver. 17, there is a tribute to the firmneſs of this country, in reſiſting firſt papal, and then atheiſtical corruption, which, being well merited, will be read with pleaſure. (See p. 154.) At p. 163, we have a curious compariſon between *two* beaſts deſcribed in Chapter XIII. which appear, in Mr. G.'s opinion, to have been ſtrangely confounded by other commentators. The oppoſition, as made out by Mr. G. is worth tranſcribing. Compare alſo Ver. 1. and Ver. 11. of Chapter XIII. in the latter of which, the viſion expreſsly ſpeaks of *another* beaſt.

"*The firſt Beaſt.*	*The ſecond Beaſt.*
"Roſe up out of the *ſea*.	"Came up out of the *earth*".
Had *ſeven* heads.	Had only *one* head.
Had *ten* horns".	Had only "*two* horns".
Upon his heads the name of *blaſphemy*.	The two horns were like the horns of a *lamb*.
Upon its horns *ten* crowns.	Upon its horns *no* crowns.
One of its heads was, as it were, *wounded to death*, and was healed.	It had but one head, and that was *not* wounded.

"Now is it poſſible that the prophet could mean to deſignate the ſame political Power, by the ſymbols of actions and qualities ſo different from, and contrary to each other? But to ſhow this error in its true light, the prophet aſſerts, that the *ſecond* beaſt ſhall "exerciſe all the power of the *firſt* beaſt before him, and in his ſight"; which is to make him ſay that the ſame power, ſuppoſe that of a man, ſhall act before himſelf, and in his own *ſight*." P. 163.

The famous number 666, Mr. G. thinks *muſt* be confined to a *man*, the repreſentative of a nation; he argues, that it could not be the Church of Rome (p. 202); he alſo inſiſts upon it, that the name ſhould be *Latin*, ſo that he diſcards both the Greek Λατεινος, and Hebrew רומית, and fixes on *Ludovicus*, as entirely conſiſtent with his expoſitions. Mr. G.'s commentary on the Book of Revelations, extends only to p. 336 of his book. The ſucceeding pages are occupied in a diſcuſſion of the queſtion concerning the *Man of Sin;* Chapter v. on the Little Horn of Daniel; and, Chapter vi. on Antichriſt. All theſe, he is clearly of opinion, point to atheiſtical France. He concludes, that the militant ſtate of the church, previous to the millenium, will take up 6000 years; 4800 of which are expired, and that we are living in the ſixth and laſt period; and, therefore, *in the* LAST TIME *alluded to by St. John, when Antichriſt ſhould come.*

We cannot diſmiſs this work without highly commending Mr. Galloway for the ſpirit with which he reprobates the atheiſtical principles prevalent on the continent; and for his forcible and affecting appeals to the good ſenſe of this country; and, though we do not generally adopt his interpretations, we cannot forbear giving him credit for much curious learning, and ſkill in criticiſm. In the interpretation of ſo myſterious a book as the Revelations, it may be very difficult to avoid ſome far-fetched reſemblances; but, in the courſe of the work before us, there are ſome *few* which we ſhould ſcarcely have expected from ſuch a writer as Mr. G. Such, for inſtance, is the compariſon of the *earth*, Ver. 11, Chapter XIII. to France, becauſe it is a *revolutionary* body. The *two horns* of the beaſt, to the *two Committees of Safety* at Paris. The mark of the beaſt on the *right hand* or forehead, ver. 16, to the *bonnet rouge* and *tri-coloured cockade:* and one more which we muſt notice, becauſe it is probably not ſupported by the etymology and meaning of the original word. Speaking of the *vials* of God's wrath Mr. G. obſerves, "a *vial* is a veſſel, in which chemiſts preſerve inflammable ſpirits, which deſtroy that upon which it is poured out; and, therefore, it is a proper figure for the wrath of God", &c. Now, unfortunately, the learned Daubuz has ſhown, that the original word was uſed to ſignify not a narrow-mouthed veſſel, but rather a bowl, a term Mr. E. Whitaker, in his late work on the Revelations, has alſo fixed upon. Mr. Parkhurſt is even for deriving it from the Hebrew פכה, *a bowl.* We are, however, diſpoſed to part from Mr. G. with every teſtimony of regard and reſpect for a work, however new as to its plan, yet full of religious and patriotic ſentiments; and we hope he will not ceaſe to employ his talents in

ſome inſtructive way*, while the dreadful principles, to which the French Revolution has given riſe, are likely to find admittance into the minds of men.

ART. XV. *The Britiſh Eſſayiſts, with Prefaces, hiſtorical and biographical, and a general Index. In Forty-five Volumes. By Alexander Chalmers, A. M.* 12mo. 9l. Johnſon, &c. &c. 1803.

THESE volumes preſent, in an agreeable and convenient form, a collection of our beſt periodical papers. Nothing more was originally intended, the editor informs the public, than to collate the ſeveral papers with the folio originals, or with the beſt editions in other forms. At his ſuggeſtion, however, there has been added ſome account of the hiſtory of each work, and of the lives of ſuch of the writers as were leſs generally known. This taſk which he propoſed, he has executed in a manner which we have found highly ſatisfactory in the peruſal; and which, we doubt not, will be generally approved by the public. The works here united are the following, and ſucceed each other in the order here ſet down, which is that of the times of publication. The Tatler, Spectator, Guardian, Rambler, Adventurer, World, Connoiſſeur, Idler, Mirror, Lounger, and Obſerver. In all, eleven works compriſed in 44 volumes, and ſucceeded by a very uſeful volume of general Index. As an edition of theſe books, the chief recommendation is that of correctneſs, which we are content to take upon the word of the editor. He has, in other reſpects, ſo clearly manifeſted his diligence, that it is not likely he ſhould have failed in this more eaſy and ſubordinate part of his taſk. The notes are few and ſhort, ſerving merely for the neceſſary elucidation of particular names or expreſſions. Each paper is aſſigned to its author, not at the head of the paper, but in the general table of contents, at the beginning of each volume. We ſhould rather have preferred the other method, or the union of both, but the difference is not very material. The editor makes acknowledgments for communications from a few literary friends, whoſe names are in general a ſufficient pledge for the value of their contributions.

Though this work in general is not ſubject to the analyſis or criticiſm of the preſent day, the biographical Prefaces, as con-

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* We obſerve that a ſupplemental volume has juſt appeared.

taining new matter, may very properly detain us ſo long as is neceſſary to explain their merits. We ſhall take them in the chronological order.

The Preface to the TATLER very properly begins with an account of the origin of ſuch Eſſays. A great part of this is taken from Johnſon's Life of Addiſon, and as no better ſtatement could have been given, it would have been abſurd not to have taken advantage of it. But the account is continued by Mr. Chalmers, and in a manner very creditable to his powers of thinking, and of writing.

"If it was the purpoſe of the firſt Eſſayiſts to detach the public from political controverſy, and to direct their attention to ſubjects that, like thoſe of Lord Verulam, "came home to men's buſineſs and boſoms", a moſt extenſive field lay before them, for the cultivation of which, little proviſion had been made by preceding authors. There were innumerable topics which, though of great importance in promoting the regularity of ſocial life, and the happineſs of the domeſtic relations, had been but ſlightly touched by any of the teachers of wiſdom. The weightier morals and the Chriſtian virtues, the groſſer vices and depravities, were indeed ſufficiently conſidered in the public diſcourſes of our Engliſh Divines, which form a body of religious and moral inſtruction, ſuch as no other nation can hope to rival; but the freaks and vagaries of faſhion, operating upon various tempers, and creating many varieties of character, and many modifications of abſurdity, whatever influence they might have upon ſociety, were excluded from a place where nothing can intrude but what is capable of grave diſcuſſion. Seneca, and a few more modern writers, had given the world their thoughts on ſuch ſubjects, as they preſented themſelves, in the nations to which they wrote; but at this time, no nation on earth was ſo happily favourable to the genius of the periodical Eſſayiſts as our own; and it is the peculiarity of our political conſtitution and manners which has enabled the Engliſh to maintain a preference in this ſpecies of compoſition, to which foreign writers have hitherto aſpired in vain.

"No man can make a juſt eſtimate of the literature of any country, who does not take into his conſideration its political government, and the advantages or obſtructions which that may preſent to its writers. If our Eſſayiſts have excelled in humour, they owe their means and their opportunities to circumſtances that are not known in other countries—to the freedom of our conſtitution, which interferes with no man's peculiarities of acting or thinking, while they do not injure his neighbour—to the vaſt extenſion of commerce, which has created a new race of men, more independent of ſet forms and modes than any other claſs of the community, and productive of that infinite variety of character, of which a writer of humour knows how to avail himſelf, and which he cannot eaſily exhaud—to the forms of ſocial intercourſe, the growing reliſh for converſation, and unconſtrained interchange of ſentiments—to a taſte for dreſs, ſometimes reaſonable and ſometimes capricious—to the intermixture of the ſexes in all compa-

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nies—and to the operation of wealth, whether acquired by labour or inheritance, on minds of ſtrong or weak texture. All theſe circumſtances afford a numerous claſs of characters, which, as they diſplay themſelves openly, without fear and without ſhame, become the prey of the wit, and preſent him with ſuch opportunities of turning improprieties and wrong notions into ridicule, as no ſyſtematic ſtudy or philoſophical contemplation could ſuggeſt." Vol. i. p. xvii.

A ſenſible view is then given of the *leading topics* which have engaged the attention of the ESSAYISTS: but it is obſerved alſo, that, "in examining theſe papers, it will be found that *no ſubject* connected with the general good of mankind is left untouched". This very high commendation is certainly not far beyond the truth; and ſtamps at once a value upon the whole collection as a body of ſocial wiſdom, not eaſily to be matched in the productions of any nation or country.

After theſe introductory matters, this Preface contains a life of Sir Richard Steele, well written and ſenſibly arranged, and an account of the particular origin of the Tatler. Some obſervations on Swift, Hughes, Mr. William Harriſon, and other contributors to this paper, then conclude a Preface, well calculated to prepoſſeſs the reader in favour of the ſagacity and powers of the editor.

In the Preface to the Spectator, the following remarks, ſupplemental to thoſe of Johnſon and Beattie, on the character of Sir Roger de Coverley, will be read with pleaſure by thoſe who feel an intereſt in what has been advanced upon that ſubject.

"No addition is neceſſary to this vindication of the character of Sir Roger de Coverley in general; but it has not been attended to by either of theſe critics, that Sir Roger was not the creature of Addiſon's, but of Steele's fancy; and it is not eaſy to diſcover, why all writers on this ſubject ſhould appear ignorant of a fact ſo neceſſary to be known, and ſo eaſily aſcertained. In Tickell's edition of Addiſon's works, and in every ſubſequent edition (Dr. Beattie's not excepted) No. 2. is reprinted, but aſcribed to Steele, with an apology for joining it with Addiſon's papers, on account of its connection with what follows. Steele, in truth, ſketched the character of every member of the club, except that of the Spectator. The merit, therefore, of what Dr. Johnſon calls "the delicate and diſcriminated idea", or "the original delineation" of Sir Roger, beyond all controverſy, belongs to him; and the character of the Baronet, it muſt be obſerved, is in that paper very different from what Dr. Johnſon repreſents. His "ſingularities proceed from his good ſenſe", not, I allow, a very common ſource of ſingularities, in the uſual acceptation of that word; and before he was "croſſed in love by the perverſe widow, he was a gay man of the town". And with reſpect to the care Addiſon took of the Knight's chaſtity, and his reſentment of the ſtory told in No. 410, which is certainly a deviation from the character

racter as he *completed* it, we may observe, that the original limner represents him as "humble in his desires after he had forgot his cruel beauty, insomuch that it is reported he has frequently offended in point of chastity with beggars and gypsies", though he qualifies this by adding, that "this is looked upon, by his friends, rather as matter of raillery than truth". He is represented as now in his fifty-sixth year; and the story, therefore, of his endeavouring to persuade a strumpet to retire with him into the country, as related in No. 410, some think by Tickell, was certainly unnatural.

"The truth appears to have been, that Addison was charmed with his colleague's outline of Sir Roger, thought it capable of extension and improvement, and might probably determine to make it, in some measure his own, by guarding, with a father's fondness, against any violation that might be offered. How well he has accomplished this, needs not to be told. Yet he neither immediately laid hold on what he considered as Steele's property, not did he wish to monopolize the worthy Knight. Sir Roger's notion, that "none but men of fine parts deserve to be hanged", and his illustration of this curious position in No. 6, were written by Steele. The first paper, relating to the visit to Sir Roger's country seat, is Addison's, the second Steele's, the third Addison's, and the fourth Steele's; and this last has so much of the Addisonian humour, that nothing but positive evidence could have deprived him of the honour of being supposed the author of it: the same praise may be given to No. 113, also by Steele. The sum of the account, however, is this. Sir Roger's adventures, opinions, and conversation occur in twenty-six papers: of these Addison wrote fifteen, Steele seven, Budgell three, and Tickell one; if, as is supposed, he was the author of the obnoxious No. 410. It must be observed too, that the widow-part of Sir Roger's history was of Steele's providing, in No. 113, and 118. Addison, no doubt, attended to the *keep* of Sir Roger's character; and Steele, with his usual candour, might follow a plan which he reckoned superior to his own; but it cannot be just to attribute the totality of the character either to the one or the other.

"The "killing of Sir Roger" has been sufficiently accounted for, without supposing that Addison dispatched him in a fit of anger, for the work was about to close, and it appeared necessary to disperse the club; but whatever difference of opinion there may be concerning this circumstance, it is universally agreed, that it produced a paper of transcendant excellence, in all the graces of simplicity and pathos. There is not in our language any assumption of character more faithful than that of the honest butler, nor a more irresistible stroke of nature than the circumstance of the book received by Sir Andrew Freeport." P. xvii.

Remarks on the original humour, and on the style of Addison, occupy a considerable part of this Preface, which contains also some particulars of his life, which is too well known to be given at large. Of the letters C, L, I, O, which form the signatures of Addison's papers, Mr. C. adopts the interpretation which has been given in a former edition of the Spectator;

that

that they denoted only the places from which he happened to write. C. Chelſea, L. London, I. Iſlington, O. his Office. It is not likely, he obſerves, that Addiſon intended to pay the compliment to his papers, which would be implied in marking them with the name of a Muſe. Sketches of the lives of Budgell, Hughes, Byrom, Parnell, and Biſhop Pearce, follow, with remarks on ſome other contributors.

For the Preface to the GUARDIAN, fewer materials remained after theſe details: but it contains the lives of Biſhop Berkeley, and Tickell: with a very curious ſketch of the numerous periodical papers which ſucceeded the Guardian; ſome of which were written by Steele himſelf, and are collected in the edition of Mr. Nichols: others, the works of various writers; as alſo of a few papers which were contemporary with thoſe of Steele; ſuch as the Lay-Monk, by Sir Richard Blackmore. We have not any where ſeen ſo extenſive an account of theſe various publications, a few of which have fallen into more oblivion than they deſerved.

The firſt publication that recovered the credit of periodical papers, after a long interval, was the RAMBLER; the extraordinary production of a man at that time little known, and who was engaged at the ſame period in what this editor juſtly calls, "the ſtupendous labour of THE ENGLISH DICTIONARY". Here the account of contributors lies within a very narrow compaſs, for all was the work of JOHNSON himſelf, except one indifferent paper (No. 97) by Richardſon, part of a paper (No. 10) by Miſs Mulſo, afterwards Mrs. Chapone; one paper (No. 30) by Miſs Catherine Talbot, and two (No. 44 and 100) by Mrs. Elizabeth Carter, who, as Mr. C. very truly obſerves, "at the diſtance of half a century, yet lives, in full poſſeſſion of that liberal and enlightened mind, which has engaged the eſteem and admiration of ſucceſſive generations of wits and ſcholars."

Notwithſtanding this ſcantineſs of other materials, and that the life of Johnſon himſelf has been too often detailed to be repeated here, the editor has contrived to throw a very conſiderable intereſt into this Preface, by means of a diſcovery which is altogether his own. The diſcovery is this, the natural reſult of a careful collation, that Johnſon, who has been ſuppoſed by all his biographers to have produced his Rambler perfect at once, did in fact correct his ſubſequent editions, with more care than almoſt any other writer. It is generally ſuppoſed that the Eſſays ſtand in the lateſt editions exactly, or very nearly, as they were printed at firſt. As this was the opinion even of Boſwell, Mr. C. very properly aſks,

"It

"It is not ſurpriſing that this friend and companion of our illuſtrious author, who has obliged the public with the moſt perfect delineation ever exhibited of any human being, and who declared ſo often that he was determined

"To loſe no drop of that immortal man";

that one ſo inquiſitive after the moſt trifling circumſtance connected with Dr. Johnſon's character or hiſtory, ſhould have never heard or diſcovered that Dr. Johnſon almoſt REWROTE the Rambler after the firſt folio edition? Yet the fact was, that he employed the *limæ laborem* not only on the ſecond, but on the third edition, to an extent I preſume never known in the annals of literature, and may be ſaid to have carried Horace's rule far beyond either its letter or ſpirit.

"Vos O
——— carmen reprehendite, quod non
Multa dies et multa litura coercuit, atque
Perfectum decies non caſtigavit ad unguem."

"Never the verſe approve, and hold as good,
'Till many a day, and many a blot has wrought
The poliſhed work, and chaſtened every thought
By tenfold labour to perfection brought." Colman.

"The alterations made by Dr. Johnſon in the ſecond and third editions of the Rambler far exceed SIX THOUSAND; a number which may perhaps juſtify the uſe of the word *rewrote*, although it muſt not be taken in its literal acceptation. If it be aſked of what nature are theſe alterations, or why that was altered which the world thought perfect, the author may be allowed to anſwer for himſelf. Notwithſtanding its fame while printing in ſingle numbers, the encomiums of the learned, and the applauſe of friends, he knew its imperfections, and determined to remove them. He foreſaw that upon this foundation his future fame would reſt, and he determined that the ſuperſtructure thrown up in haſte ſhould be ſtrengthened and perfected at leiſure." Vol. xix. p. xxvi.

To illuſtrate this fact, the editor has here republiſhed a whole paper (No. 180) as it ſtands in the original folio, marking the variations by Italics, which certainly diſplay the proceſs of correction carried to a much greater extent than has uſually been ſeen in the productions of any writer. Mr. C. is undoubtedly right in his opinion, that this will be acceptable to ſome perſons as a literary curioſity. We are, perhaps, the firſt to thank him for it; but we doubt not that many other readers will feel equal gratitude for a diſcovery, which exhibits Johnſon in a character which has, "for whatever reaſon, eſcaped the enquiries of his biographers". The following obſervations on the ſtyle of that author, compared with that of Addiſon, do no leſs credit to the diſcriminating judgment of the editor, than the preceding to his attention and care.

"Compariſons

" Compariſons have been formed between the Rambler and its predeceſſors, or rather between the genius of Johnſon and of Addiſon, but generally ended in diſcovering a total want of reſemblance. As they were both original writers they muſt be tried, if tried at all, by laws applicable to their reſpective attributes. But neither had a predeceſſor. We can find no humour like Addiſon's; no energy and dignity like Johnſon's. They had nothing in common, but moral excellence of character; they could not have exchanged ſtyles for an hour. Yet there is one reſpect in which we muſt give Addiſon the preference, *more general utility*. His writings would have been underſtood at any period; Johnſon's would have perhaps been unintelligible a century ago, and are calculated for the more improved and liberal education now ſo common. In both, however, what was peculiar was natural. The earlieſt of Dr. Johnſon's works confirm this; from the moment he could write at all, he wrote in ſtately periods; and his converſation from firſt to laſt abounded in the peculiarities of his compoſition. In general we may ſay, with Seneca, *Riget ejus oratio, nihil in ea placidum, nihil leve*. Addiſon's ſtyle was the direct reverſe of this.—If the " Lives of the Poets" be thought an exception to Dr. Johnſon's general habit of writing, let it be remembered that he was for the moſt part confined to dates and facts, to illuſtrations and criticiſms, and quotations; but when he indulged himſelf in moral reflections, to which he delighted to recur, we have again the rigour and loftineſs of the Rambler, and only miſs ſome of what have been termed his *hard words*.

" Addiſon principally excelled in the obſervation of manners, and in that exquiſite ridicule he threw on the minute improprieties of life. Johnſon, although by no means ignorant of life and manners, could not deſcend to familiarities with tuckers and commodes, with fans and hoop-petticoats. A ſcholar by profeſſion, and a writer from neceſſity, he loved to bring forward ſubjects ſo near and dear as the diſappointments of authors—the dangers and miſeries of literary eminence—anxieties of literature—contrariety of criticiſm—miſeries of patronage—value of fame—cauſes of the contempt of the learned—prejudices and caprices of criticiſm—vanity of an author's expectations—meanneſs of dedication—neceſſity of literary courage; and all thoſe other ſubjects which relate to authors and their connection with the public. Sometimes whole papers are devoted to what may be termed the perſonal concerns of men of literature; and incidental reflections are every-where interſperſed for the inſtruction or caution of the ſame claſs*." P. xli.

Much as we have taken from this Preface, we cannot refrain from extracting the juſt and noble ſummary of Johnſon's character, with which it concludes. It forms at once a general anſwer to all the petulancies of minor wits, and all the de-

" * In No. 141 he alludes to the fatigue of the Dictionary, which he was at that time compiling—" The rower in time reaches the port, the lexicographer at laſt finds the concluſion of his alphabet"; which, however, he did not find until three years after this date."

tractions of envy and malignity; and exalts the writer of it to a degree of reſpectability, even approaching towards that of the great author whom he ſo ably vindicates. After mentioning ſome of his ſingular acts of beneficence, he thus proceeds.

"Such was the man whom ſome have reviled for his rudeneſs and his petulance; and, by repeating a ſingle anecdote to his diſadvantage, have multiplied it in imagination to a thouſand; and have concluded, contrary to all evidence, that his whole converſation was repulſive, and his whole conduct unſocial. Yet, during his long life, no man's company was more courted by perſons diſtinguiſhed for genius or rank; and thoſe who knew him moſt intimately held him in the higheſt veneration. Such reſpect paid by all who were admitted into his ſociety muſt have had a ſolid foundation; and, without the knowledge we have now acquired of him, we muſt have looked upon that man as elevated beyond the common order, who could procure ſuch eſteem, and preſerve ſuch attachments. And elevated he certainly was by piety, genius, and wiſdom. With all his defects, not a ſingle vice has been imputed to him; while he is allowed to have poſſeſſed every virtue in principle, and, as far as his limited means permitted, to have excelled in the practice. Every man who knew him was made wiſer and better by the aſſociation; nor will it ever be forgotten, that in his preſence neither wealth nor rank could protect thoſe who dared to utter the language of irreligion or licentiouſneſs.

"His converſation abounded in information: on every topic of the moſt trifling kind he threw a new light; and many who thought they had ſettled their opinions, were ſurpriſed when, by ſome unexpected illuſtration, he proved that they had overlooked the point on which the whole depended. By a habit he appears to have early acquired, of conſidering a queſtion in every poſſible view, he was ſometimes ready to take either ſide; and, for the ſake of conteſt or information, to argue contrary to his real opinion. This gave to converſation the ſpur and variety in which he delighted, but never was allowed to interfere with his preceptive duties; when he wrote for the public, he ſupported religion and morality upon their genuine principles, and delivered the ſentiments which he honeſtly believed were the beſt calculated to promote the intereſts of truth and virtue. Indeed few men have more ſtrictly adhered to truth on every occaſion. His reverence for it was ſuch, that he never loſt ſight of its obligations in the moſt minute occurrences; and did not ſcruple to check the lax vivacity of his intimate friends, and thoſe to whom he was moſt indebted.

"It is, however, far from our intention to exhibit him as a perfect character. Such praiſe is fooliſhly given to man in this ſtate of being; nor is it neceſſary to attribute more to him than he claimed for himſelf. Compared to men in general, with regard to literary accompliſhments, he was entitled to a juſt ſuperiority, and he was conſcious of it; and what man has ever excelled without being conſcious of it? But it is hoped none will look upon him with leſs reverence, when they behold him as a fallible and peccant being, as a dependent creature entreating Heaven for grace and ſupport; humble and lowly; full

full of acknowledgments of defects and weakneſſes; penitent and ſorrowful for his many infirmities; thankful for the mercies he had received; earneſt in employing the means of grace; and fervently anxious for the hopes of glory. His "Prayers and Meditations" thus exhibit his mind continually ſtruggling with imperfections, and continually ſupplicating for help where only it can be found; lamenting the loſs of time, and undervaluing what he had done, like Grotius, who at the cloſe of life, exclaimed, *Heu! vitam perdidi, operoſè nihil agendo.*

"But the world has agreed to think more highly of the public ſervices of Dr. Johnſon, and to rank him among the moſt illuſtrious writers of any age or nation, and among the benefactors to religion, virtue, and learning. Nor can theſe deſultory thoughts on his character be concluded in more appropriate terms than the pathetic tribute paid by an eminent friend* on the occaſion of his death—"*he has made a chaſm, which not only nothing can fill up, but which nothing has a tendency to fill up.—Johnſon is dead—let us go to the next beſt:—there is nobody; no man can be ſaid to put you in mind of Johnſon.*" P. lvii.

In the remaining Prefaces there is leſs to remark, but ſtill not a little. The Preface to THE ADVENTURER gives a juſt account of Hawkeſworth, Dr. Richard Bathurſt, Dr. Joſ. Warton, and Mrs. Chapone. In this Preface, the papers marked A. are aſſigned to Dr. R. Bathurſt above-mentioned, on the authority of Sir John Hawkins; but it is remarked, that the writer of Bonnell Thornton's life, in the Biographical Dictionary, has aſſigned the ſame papers to *that* author. As it is alſo mentioned, that it does not appear on what authority that was done, the compiler of that ſhort life here takes the opportunity to ſay, that it was ſo ſtated there, on the authority of an anonymous life of Thornton, appearing in ſome editions of the Connoiſſeur, which it was found neceſſary to uſe, in the dearth of materials for the purpoſe. It was conjectured, however, from internal marks, that the Life was written by ſome perſon well acquainted with Thornton and his writings. It is very highly to the credit of Mr. A. Chalmers's candour, that, after thus preferring the authority of Sir John Hawkins, reſpecting the papers ſigned A, he has, on further examination, acknowledged (in his Preface to the Connoiſſeur) that ſince, "upon a ſtrict reviſal of thoſe papers, and upon a compariſon with ſome of which he is the acknowledged author, there appears ſufficient internal evidence to induce the belief" that Thornton was the author of them; which, he adds, has been confirmed by ſubſequent information†.

"* Boſwell's Life, vol. iii. p. 700. Mr. Boſwell has not given the name of this eminent friend. Mr. Burke may be ſuſpected."

† Vol. xxx. *Pref.* p. xxviii.

The Preface to THE WORLD contains an account of Edward Moore, the editor; of Lord Cheſterfield, Mr. O. Cambridge, Horace Walpole, Soame Jenyns, Mr. Tilſon, Mr. E. Lovibond, Mr. Richard Berenger, and other ingenious and noble contributors to that paper. Sir James Marriott is alſo mentioned, we believe for the firſt time, as the Mr. Marriott who communicated part of three papers. From the number of contributors, there is more biographical matter in this Preface than in any other, and the critical obſervations are no leſs ſenſible and judicious.

In the Preface to the CONNOISSEUR, beſides Colman and Thornton, the principal editors, we find the Earl of Cork (a contributor alſo to the World), the Rev. John Duncombe, and the poet Cowper, with ſome mention of R. Lloyd.

The Preface to the IDLER is the laſt of the collection; and, though the ſubject of Johnſon might be thought to be exhauſted before, there is much of very intereſting obſervation on the Eſſays under that name. The Life of Thomas Warton is alſo introduced, and that of Sir Joſhua Reynolds; with very honourable and proper mention of that excellent man, Mr. Bennet Langton, whoſe recent loſs thoſe who knew him have not yet ceaſed to regret.

The papers of the Mirror, Lounger, and Obſerver, being more recent, and being chiefly the productions of authors ſtill living, do not admit of ſuch hiſtorical and critical details. To the Mirror, however, is preſixed the portrait of Mr. Mackenzie, the principal author; and to the Obſerver, that of Mr. Cumberland, the ſole writer, as far as is yet known, in that very claſſical and excellent paper. Other portraits, prefixed to different volumes, are thoſe of Steele, Swift, Addiſon, Hughes, Pope, Berkeley, Johnſon, Hawkeſworth, J. Warton, Moore, Cheſterfield, Horace Walpole, Colman, Thornton, and T. Warton.

We are clearly of opinion, that the literary world, and particularly thoſe who feel as they ought the merit of Engliſh writers, have not for a long time received ſo acceptable and valuable a preſent as theſe Prefaces; which we hope may, at ſome future period, be ſeparated from the work for which they were written, and given, with the General Index, for the common uſe of all editions.

BRITISH CATALOGUE.

POETRY.

Art. 16. *Poems. By Peter Bayley, Jun.* 12mo. 208 pp. 7s. Miller. 1803.

If we were to characterize these Poems from the first in the collection, we should speak but ill of them. It is a mere repetition of the often repeated dialogue between the poet and his friend, without novelty or poetical skill; an attempt at satire, which is at once coarse and feeble. But there are many better things in the volume: and the author displays, on several occasions, a considerable degree of skill in versification. Yet, if we mistake not, he is a bird more formed to repeat the notes of other songsters, than to pour forth original melodies. We trace him in the steps of many other poets. Of Mr. Gisborne, for instance, in his Walks in a Forest; the author of the Pursuits of Literature, in various places; Mr. Bowles in his Sonnets, and some others. Some of Mr. Bayley's best productions are in blank verse, of which kind, therefore, we shall produce an example.

" Thee, O Solitude,
I court with gladness; not as those who feed
With morbid thoughts and gloomy sympathies
A proud and sullen soul—Far be from me
A mind of this complexion—In his breast
Who bears it, bears a never-dying worm,
A gnawing viper that consumes his spirit,
And feeds upon his soul; he but extracts
Poison from Nature's beauties, gloom, and dusk,
And murky fancies from the blessed sun,
And ill from every thing.
Mistaken wretch!
Lift up thine eye, and view the cheerful beam,
The living light of heav'n; let thy whole soul
Embrace this goodly scene; then, if the fires
Of blest benevolence and charity
Are not for ever damp'd, and in thy heart
Extinguish'd quite, then will thy heart confess
The presence of a sober joy, that comes
With comfort and soft healing; then thy mind,
Disburthen'd of its fever and thick gloom,
And all surrender'd up to the strong charm
Of Nature, to the taste of unfeign'd bliss,
Shall be alive for ever; thou shalt smile,
Once more shalt smile, and bless thy new-born state." P. 48.

Mr.

Mr. B. often ſpeaks of the arts and of artiſts; and is a moſt extravagant admirer of Mr. Weſt, of ſeveral of whoſe pictures he gives, in ſome notes, an exact and minute, but very panegyrical deſcription. We muſt proteſt againſt the affected or ignorant innovation of bálcony in this line,

"Chair'd in thy *bálcony* in goatiſh pride." P. 124.

On turning to Johnſon, the reader will find Gay and Herbert quoted for *balcóny*, which certainly was the univerſal pronunciation till very lately; and we believe that the alteration has been made, through inattention to the right authorities, or ignorance of them. Let us add, that the Italian, from which it is derived, is *balcóne*.

ART. 17. *Poems on Moral and Religious Subjects. By A. Flowerdew.* 12mo. 119 pp. 4s. Symonds. 1803.

Mrs. Flowerdew, by the internal evidence of her book, is a widow, with ſome family, and keeps a boarding-ſchool at Iſlington. Of her verſes ſhe ſpeaks modeſtly, but not unjuſtly; but ſhe adds, as a reaſon for their publication, what ſome may think adequate. "Long engaged in the education of youth, I have ever found inſtruction moſt pleaſingly conveyed in eaſy verſe, and ſentiments are frequently fixed in the heart by the pleaſure the ear receives from poetry". It ſhould be obſerved, however, that in order to ſupply ſuch inſtructions it is not neceſſary, at this time of day, to *make* verſes. Plenty, of the beſt kind, may be ſelected with little trouble, from writers of eſtabliſhed fame. We are willing to give a little ſpecimen of Mrs. F.'s poetry; and, perhaps, the following is as favourable as any.

"TO THE MEMORY OF A CHILD.

"*On ſeeing a ſmall Spot of Ground kept ſacred to the Memory of an only and very promiſing Child, who planted it, but was cut off at Seven Years of Age.*

"Thrive, ye fair flow'rs!—in gayeſt beauty bloom;
Around ſtill breath your richeſt, beſt perfume;
And ever as the penſive mother's care,
Weeds the unhallow'd plants that dare appear;
With fragrance ſweet, in gentle whiſpers, tell
How bright *her* blooms on whom her ſorrows dwell;
Tell her, ye fair and living emblems are,
Of him who planted ye with infant care;
That as ye flouriſh, and freſh charms acquire,
To *their* perfection too *his* pow'rs aſpire;
That when th'appointed months their courſe have run,
Matur'd in virtue ſhe ſhall meet her *Son*,
No more the victim of enfeebling pain;
Nor e'er to feel the Sting of Death again!" P. 85.

ART. 18. *St. Rambert, or the French Loyaliſt. A Poem. In Five Cantos.* 12mo. 2s. Ginger. 1804.

A pleaſing ſtory, related in verſe which is far from contemptible. Whether it has any foundation in truth, we know not; but, as it re-

gards

cords the triumph of loyalty and integrity over perfidy and baſeneſs, we hope the anecdote is not altogether without foundation.

ART. 19. *The Judge, or an Eſtimate of the Importance of the Judicial Character, occaſioned by the Death of the late Lord Clare, Lord Chancellor of Ireland. A Poem. In Three Cantos. By the Rev. Jerome Alley, Chaplain to the Right Hon. Lord Sheffield.* 12mo. 6s. Vernor and Hood. 1804.

This Poem is in blank verſe, and will be found a very ſpirited compoſition. The firſt Canto exhibits the judicial character, with views of the Grecian, Roman, and Feudal Law, and how eſſential to national happineſs is the juſt adminiſtration of good laws. The ſecond Canto commences with a well-deſerved tribute of praiſe to Lord Clare, and introduces an account of the miſeries of the Iriſh Rebellion, with its extinction, the re-eſtabliſhment of tranquillity, &c. There are many parts of this Canto highly poetical. The third Canto continues the ſubject of Lord Clare's official character, his firmneſs, wiſdom, and courage, not omitting his errors. This concludes with a pertinent addreſs to the ſtudents of Trinity College, Dublin, with literary and moral precepts, and finally with a caution againſt the ſceptical ſubtleties of modern philoſophy.

We have peruſed this publication with the greateſt ſatisfaction; and think it highly honourable to the taſte, judgment, and abilities of the author.

DRAMATIC.

ART. 20. *The Caravan; or, the Driver and his Dog: a Grand Serio-Comic Romance. In Two Acts. Written by Frederick Reynolds. The Muſic by William Reeve.* 8vo. 46 pp. 2s. Robinſons.

It may ſeem an odd account that we ſhall give of this Romance; but to us it appears neither ſerious, nor yet comical. It is made up of a few tragical, and a few farcical incidents and ſpeeches; the former of which did not draw from us, in the peruſal, a ſingle tear; nor did the other provoke a ſmile. Whether *one* of the learned profeſſions will frown or laugh at the *ſingle effort* to be witty which the author has made, we leave to that profeſſion to determine: "I leave the old women to the lawyers; for there's no match for your chattering dowager, like your magpye in a gown and wig." P. 16. In the repreſentation, nothing greatly attracts but the ſcenery, and the Dog *Carlo*.

NOVELS.

ART. 21. *Adolphe and Blanche, or Travellers in Switzerland. By E. F. Lantier. Tranſlated from the French. Six Volumes.* 12mo. 1l. 4s. Badcock. 1803.

This is an agreeable and well-written novel, interſperſed with hiſtorical and local anecdotes, and a good deſcription of Switzerland. The work

work has attracted some degree of curiosity abroad, and certainly is not unworthy of an English dress. The lady's eloping with her lover without marrying him is hardly compatible with probability; and, like most foreign writers, the author seems but very imperfectly acquainted with the domestic characters of the English, but he nevertheless has produced an entertaining work. The original, we understand, had numerous Latin quotations, which the translator has properly omitted, as well as certain digressions which had little to do with the principal story.

ART. 22. *Nature, or a Picture of the Passions; to which is prefixed, an Essay on Novel Writing. By J. Byerley. Four Volumes.* 12mo. 14s. Highley. 1804.

This novel differs from the former, in being of plain English manufacture; and what is more, the principal part of it was written when the author was only nineteen years of age. The story, which is worked up with considerable skill and interest, is highly honourable to the characters of Englishmen. The incidents are in general of a very melancholy cast, and not always quite consistent with probability; but a considerable degree of imagination is evinced, and the termination will be pleasing and satisfactory to every reader.

MEDICINE.

ART. 23. *History of the Proceedings of the Committee appointed by the General Meeting of Apothecaries, Chemists, and Druggists, in London, for the Purpose of obtaining Relief from the Hardships imposed on the Dealers in Medicine, by certain Clauses in the new Medicine Act, passed June 3, 1802, &c. &c. By W. Chamberlaine, Surgeon, Chairman of the Committee.* 53 pp. Highley. 1804.

The Medicine Act, as passed in 1802, required a licence and stamp for various articles which (we are told) would have subjected the apothecaries and surgeons, as well as druggists, to many inconveniences. Hence the author of this pamphlet, in conjunction with several others to whom this Act had a relation, stepped forward and petitioned for its repeal. This was asking too much: however, Mr. Addington consented to a modification and amendment of the Bill, whereby the principal objections have been removed; and all parties, it would appear, with the exception of a clause or two respecting the druggists, are perfectly satisfied.

The observations contained in this pamphlet were first published in the Medical Journal. By reprinting them in this separate form, with an abstract of the Act, as it stood in 1802, and as it was amended in 1803, the author hopes he shall render them more extensively useful to apothecaries, druggists, &c. in different parts of the kingdom, among whom that journal may not have a circulation. This may be so; but, when he imagines that his pamphlet may assist the Magistrates also, we think he flatters himself too much, as the Magistrates are presumed to be provided with the Acts, with all their amendments.

ART. 24. *Outlines of a Treatiſe on the diſordered States of the Lungs; intended to illuſtrate the Origin and Nature of many of the moſt important Diſeaſes, and alſo to afford proper Indications to aſſiſt in their Treatment and Prevention.* 8vo. 181 pp. Murray. 1804.

The anonymous author of this pamphlet is of the eccentric kind. He appears to be not unverſed in medical reading: and there are ſome pertinent, and even original obſervations, interſperſed in this book; but his ſtyle is verboſe and affected in the extreme; and he introduces topics not at all connected with the profeſſed object of his Treatiſe; ſuch as reflections on laws and politics (p. 121 to 133); and remarks on ſtyle, p. 173 (with a *ſet* of verſes!) to p. 181. On the whole, it is that ſort of publication which we apprehend will be of very little uſe to the medical profeſſion.

DIVINITY.

ART. 25. *A Sermon, preached on Tueſday, January 3, 1804, at the Preſentation of Colours by the Counteſs of Harrington, as Repreſentative of her Majeſty, to the Queen's Royal Regiment of Volunteers; publiſhed at the Requeſt of the Corps, and dedicated, by Permiſſion, to her Majeſty. By the Rev. James Moore, LL. B. Honorary Chaplain to the Regiment, and One of the Evening Preachers at the Foundling Hoſpital. The fourth Edition. To which is added, the Speech of the Counteſs of Harrington, and the Reply of Lord Hobart.* 8vo. 19 pp. 1s. 1d. Hatchard. 1804.

The preacher rightly aſks, "Can more valuable advice be conveyed to us, in plainer and clearer words, than in thoſe of the text?"—"We made our prayer unto God, and ſet a watch againſt them day and night, becauſe of them." Nehemiah, iv. 9. We rejoice with the preacher, that our nation has imitated the example propoſed in the text, praying unto God, and watching day and night; and we humbly truſt it will be with the ſame ſucceſs. A ſhort ſpecimen ſhall be given of this animated exhortation. "Threatened, as the Jews of old were, by enemies who would come upon us unawares; and ſenſible, as in their caſe, that every thing moſt dear to us depends upon the iſſue of the preſent conteſt, we too have happily ſet a "watch" againſt the adverſary; ſuch "a watch" as, we truſt, he will not be able to elude;—a watch compoſed of all the ſtrength and flower of the country;—ſuch a watch, as proves that Britons are united as one man, to maintain their laws, liberties, and privileges, in deſpite of the preſumptuous menaces of an envious and wicked tyrant. In defence of theſe bleſſings, we have the ſatisfaction to ſee all around us, high and low, rich and poor, noble and untitled, ſubjecting themſelves together to the ſame diſcipline, ſubmitting together to the ſame labours; not from a wild and viſionary conception that all men are equal; as if ſociety could exiſt a day without its different ranks and gradations; but becauſe all feel an equal intereſt in oppoſing the deſigns of France,—becauſe all Britons are equally protected by law in their perſons and properties

properties—becauſe we are all equally attached to a land unrivalled for the happineſs of its inhabitants." P. 9. One or two ſucceeding periods, concerning *harmony in debate*, however juſt they might be at the time, would probably not be now repeated. The Speech of the Counteſs of Harrington is (as might be expected) ſpiritedly proper; and the Reply is of the ſame character.

ART. 26. *The Duty of Britons at the preſent awful Criſis of their Country. A Sermon, preached Auguſt 7, 1803. By John Overton, A. M. Rector of St. Margaret, and St. Mary Crux, York.* 8vo. 32 pp. 1s. Mawman, &c. 1803.

We have differed from Mr. Overton on ſome important points; but, in zeal for encouraging and recommending the defence of our country, we perfectly agree with him. In arguing the goodneſs of our cauſe, on the preſent occaſion, the preacher ſhows, that he has looked with care into many of the moſt important political publications of the times. Several of his arguments, on the general topics, coincide, of courſe, in a great meaſure, with thoſe of other preachers; but the following paſſage, as being more peculiar to him, it may be particularly uſeful to tranſcribe.

"The ſpirit recommended in our text muſt be further diſplayed, by a cheerful ſubmiſſion to ſuch *pecuniary burdens*, and other *privations*, as the unexampled circumſtances of the times render neceſſary. Nothing is more abſurd than the language of many perſons on this ſubject. They conſtantly ſpeak, as if the burdens we labour under were, in a great meaſure at leaſt, owing to the perverſeneſs, or the miſmanagement of our governors, and might be alleviated at their pleaſure. Such perſons reflect not on the dreadful ſpirit of revolt and blaſphemy that rages in Europe, and on the kind of enemy we have to encounter. They conſider not what a variety of motives for calumny and miſrepreſentation obtain; that, from the extreme arduouſneſs of their own ſituation, our rulers muſt be as heartily deſirous of terminating our diſtreſſes as we can be; and that, in fact, every means conſiſtent with our bare future ſafety has been tried, in order to their removal or alleviation. Theſe perſons judge of the wiſdom of public meaſures wholly by the event: they forget that "the race is not always to the ſwift, nor the battle to the ſtrong"; but that the Providence of God "ruleth over all"; and, as they would readily allow to their phyſician, that a caſe may have been treated with conſummate ſkill, which yet, owing to the nature and inveteracy of the diſeaſe, has not the deſired iſſue. The language of theſe reaſoners alſo implies, that becauſe we have not ſucceeded in the war to the extent of our wiſhes, our blood and treaſures have been expended in vain: but they would not thus reaſon, if, by adhering to a coſtly preſcription, their own conſtitutions had been preſerved in ſound exiſtence, when ſurrounded by a raging peſtilential diſorder. In this caſe, they would ſoberly conſider, what might have been the conſequence if theſe precautions had been neglected. If public meaſures have before been ſanctioned by their approbation, yet when circumſtances occur which materially interfere with their particular means of acquiring or accumulating

wealth, they become clamorous and discontented: they consider not what must be the Herculean task of satisfying every body, and especially of keeping men in humour when their money is demanded. The fear is, that both the patriotism and the religion of such characters centre in the single article of *gain;* and, that whether God or Baal, a Christian King or an Infidel Usurper, is preferred, it does not much concern them, if this object be secured.

"Such a conduct, however, is as foolish as it is wicked. What, after all, have hitherto been our sacrifices, in comparison of theirs, who, through pusillanimity, necessity, or mistaken interest, have shrunk before the enemy? If, instead of a *twentieth* part, or a *tenth*, a *fifth*, or one *half* of our incomes should be required, would it not be wisdom, would it not still be our highest, plainest interest, cheerfully to relinquish this, in order to secure the rest, with our other invaluable blessings, rather than to see the whole endangered?" P. 24.

Mr. O. has our cordial praise for these and many other sentiments contained in his Sermon, which is well calculated for general utility.

ART. 27. *An Examination of the Evidence from Prophecy in Behalf of the Christian Religion. A Sermon, preached before the Society in Scotland for propagating Christian Knowledge, Thursday, June 3. 1802. By John Ogilvie, D. D. F. R. S. E. Minister of Midmar, Aberdeenshire. To which is added, an Appendix, containing an Abstract of the State and Proceedings of the Society, from February, 1802, to February, 1803.* 8vo. 60 pp. 1s. 6d. Sold by the Booksellers in Edinburgh and Aberdeen. 1803.

The view of Prophecy given in this discourse, is extremely judicious and useful. As the division of it is perfectly regular, it will be best to lay the heads before our readers in the words of the author.

"I. I shall make some remarks on the nature of prophecy, and on its fitness to be applied as the evidence of a divine revelation; and shall consider, in order to promote its effect, the estimation in which the prophecies were held, both by our Lord himself, and by his apostles.

"II. After having laid down the tests, or criterions, whose coalition would satisfy a rational and candid inquirer, concerning the accomplishment of a prophecy, I shall apply these to the predictions respecting a Messiah in the Old Testament, that are fulfilled in Jesus Christ; by which means you will discern whether those tests be applicable to Him; or, if inapplicable, wherein they are deficient. And I shall make some remarks on the means by which this subject has been involved in obscurity.

"III. That our view of the whole argument may be as near as possible complete, I shall point out some national predictions, of whose completion we may be said at this day to be eye-witnesses; and conclude with inferences, and a suitable application." P. 5.

The instances which Dr. Ogilvie mentions under the third division, are those of Babylon, Tyre, Egypt, Judea, and Arabia; the known state of which places and people, is properly compared with the prophetic denunciations of what should happen to them. In the conclu-

sion,

ſion, the Doctor briefly applies his diſcourſe to the excellent Society before which it was delivered; and mentions, with due commendation, one or two diſcourſes of his predeceſſors. We regret that we do not ſee the name of any London bookſeller in the title of this diſcourſe; which, to facilitate its circulation, ſhould have been added.

ART. 28. *The Engliſh Diateſſaron; or the Hiſtory of our Lord Jeſus Chriſt, from the compounded Texts of the Four Evangeliſts; according to the authorized Engliſh Verſion. With Notes illuſtrative and explanatory, hiſtorical and topographical. Accompanied by a Map of the Holy Land, and copious Indexes. By the Rev. R. Warner.* 8vo. 335 pp. 6s. Cruttwell, Bath; Robinſons, London. 1803.

The Greek Diateſſaron of Dr. White, which, beſides the utility of its plan, was recommended by an elegant and judicious mode of printing, has given occaſion to ſeveral other Diateſſarons in Engliſh and Latin. Some we have noticed, and others remain. Theſe publications have revived the recollection of prior works of the kind. We have lately ſeen an Engliſh Diateſſaron of Wickliff in MS. and the Life of Chriſt compiled in a ſimilar way, and attributed to Mr. Locke, is mentioned by a learned prelate in the Preface to this book.

Mr. Warner differs from his predeceſſor Mr. Thirlwall, in having added copious notes at the bottom of his pages. Theſe are ſelected from a variety of authors, by whoſe names they are marked in each inſtance. They are ſelected with good judgment, and are, in general, of a very uſeful kind. Yet we cannot but regret, that ſo much uſe is made of Wakefield, and ſo much praiſe heaped upon him, without caution or diſcrimination. Though it may be true, as it ſeems indeed to be, that nothing but what is ſound and inſtructive is here borrowed from him, yet the natural effect of theſe praiſes, and theſe continual citations, will be to ſend ſtudents to his own comments, in which, it is well known, there are many things pernicious, and contrary to the faith in Chriſt. In p. 69, he is declared to have been one "of the moſt judicious claſſical critics of the age". This alſo is deluſive. How can this be ſaid of a man who corrected Horace into falſe quantities, and many of whoſe other conjectural alterations, of which he was extravagantly fond, marked him as, in that reſpect, one of the moſt injudicious critics that ever lived? The praiſes of him, in p. 307, are alſo extravagant.

ART. 29. *Sacred Hours, or Extracts for private Devotion and Meditation, comprehending the Pſalms, arranged and claſſed under various Heads; together with Prayers, Thankſgivings, Hymns, &c. &c. principally ſelected from Scripture. The Whole intended as a Compendium of divine Authority, and a Companion for the Hour of Solitude and Retirement. Two Volumes.* 12mo. 10s. 6d. Ginger. 1804.

This detailed title-page almoſt ſuperſedes the neceſſity of giving any opinion on this performance. It will be both uſeful and agreeable to pious minds to have before them ſo inviting and ſo eaſy an opportunity of religious exerciſe; and the volumes certainly well deſerve their title of Sacred Hours. There are alſo, which the title-page does

does not ſpecify, ſome well-choſen extracts from Young, Thomſon, Dr. Beattie, Miſs Bowdler, and other poetical writers on pious ſubjects. Indeed the firſt volume is entirely poetical, and the ſecond proſe. They are well printed, and may be called a cheap purchaſe.

ART. 30. *Eſſay on Religion; being an Attempt to point out the unrivalled Beauty and Excellence of the Chriſtian Doctrine; and the Neceſſity of paying it an early Attention. Addreſſed to young Perſons. By John Fullagar.* 8vo. 63 pp. 6d. Rivingtons. 1801.

Very plain, but ſerious and affectionate advice to young perſons, "from one who, like themſelves, is (as it were) but juſt ſtarting in life". "Though bred to buſineſs, he always had an eye to the miniſtry; and all the hours which commerce ſpared from her fangs, he devoted to philoſophical and theological purſuits. He has now relinquiſhed the toils of commerce, they not ſuiting his ſerious mind; and he ſhould have been happy to have engaged in the Chriſtian miniſtry, could he have prevailed upon a near connection to have given him conſent". P. iii. It is not ſaid expreſsly, in what ſociety of Chriſtians his miniſterial labours would have been beſtowed; but certainly not in the Church of England. For he ſays, "*even* the *eſtabliſhed religion* in this our land, though entitled the Chriſtian, has many formularies, and creeds, and ceremonies, unknown in the ſacred writings, unuſed by the Apoſtles; forms and ceremonies, which an illuſtrious ſet of worthies refuſed ſome years ago to adopt, conſidering what they heard, under the ſhape of doctrine, merely to be the commands of men. But the religion which is formed by ſcripture rule, and which I would preſs upon your attention, has none of theſe corruptions." P. 33. "Our religion has no painful or troubleſome ceremonies; baptiſm, and the Lord's ſupper being, with the ſabbath, the only ordinances appointed. Even the two firſt of theſe inſtitutions are deemed, by ſome wiſe men, as not binding on Chriſtians now, being limited to the apoſtolic age." P. 35. We are not *accuſtomed* to find leſſons of this kind circulated throughout the kingdom by *our bookſellers*. The date will ſhow that it has been hitherto overlooked.

POLITICS.

ART. 31. *The Reply of a Near Obſerver to ſome of the Anſwerers of the Curſory Remarks.* 8vo. 102. pp. 3s. Hatchard. 1804.

The changes which have taken place, and indeed the events which are ſtill paſſing, in the political world, have rendered the controverſy to which this Pamphlet relates, comparatively, of little intereſt—yet we cannot take our leave (as we ſhortly ſhall do) of this ſubject, without doing juſtice to a writer, who, though we objected to ſome of his arguments, and diſapproved ſome of his expreſſions, maintained with conſiderable ability, and (ſo far as we know) from no unworthy motive, the cauſe of an honourable man and truly upright Miniſter.

Although the writer before us profeſſes to notice "more than one of the numerous publications which have appeared as anſwers to the

"Curſory

"Curſory Remarks," yet his chief attention is, properly, beſtowed on the "*Plain Anſwer by a more accurate Obſerver**;" becauſe, ſays the author, "the credit and accuracy of his obſervation have been diſputed almoſt with the name and authentic character of the Right Hon. Gentleman who formerly preſided over his Majeſty's Councils." To this aſſailant, therefore, the principal part of the defence is applied; though occaſional notice is taken of the pamphlet publiſhed by Mr. Ward.

We will paſs over the preliminary and general topics, on which this writer replies to his antagoniſts with great vivacity and effect, and will ſtate his arguments on a few of the principal points of diſpute. The firſt of theſe is, whether "the people have or have not a right to complain of Mr. Pitt and his friends for not explaining the cauſes of their reſignation?"—To the negative of this propoſition, aſſerted in the "Plain Anſwer," this author oppoſes the very firſt paragraph of his opponent's book; which ſays "the public has much concern and intereſt in the real character of thoſe who are at preſent, or are, at any time, likely to be Miniſters;" and indeed the principle, as aſſerted by the author before us, is, we think, in *theory* perfectly juſt; yet there may be caſes (and this perhaps was one of them) in which it may not be proper to reduce it ſtrictly to practice; and ſurely the *general* account given by Mr. Pitt and his colleagues of their motives for retiring, was far preferable to an open diſcloſure of what paſſed in the Cabinet, and an indecent appeal from the determination of their Sovereign. On this point, therefore, we think that the arguments of the Near Obſerver, though in a great degree juſt, do not, in their whole extent, apply to the caſe in queſtion. His defence of the gloomy picture which he had drawn of the ſtate of affairs at that period, ſhews at leaſt, that it is not ſo much exaggerated as his adverſaries repreſent.

"The rupture of the treaty of El-Ariſch", "the inadequacy of the Egyptian expedition", and "the treaty at Copenhagen on the 29th of Auguſt 1780", are next diſcuſſed, and the ſentiments of the author on thoſe topics juſtified with conſiderable ability. We think, however, that the ſuppoſed diſadvantage and diſgrace of the laſt mentioned treaty vaniſhes, when the object of the treaty, and the circumſtances under which it was made, are known. Theſe are not, in our opinion, fairly ſtated by this author. We deem it alſo clear, that the ſucceſs obtained in the battle at Copenhagen (ſo far as it belongs to Miniſters) muſt be aſcribed chiefly to thoſe who planned the expedition. Neither do we entirely agree with this author in deeming the Catholic Queſtion a *mere pretext* for the reſignation of Mr. Pitt, Lord Grenville, &c. although we hope and believe it is not intended to revive that delicate and unfortunate diſcuſſion. Much of the remainder of this Reply is perſonal both to Mr. Pitt and Mr. Canning. Theſe unpleaſing topics we ſhall paſs over; but it is material to ſtate, that ſome of the facts aſſerted in the *Plain Anſwer* are directly and pointedly denied by this author, particularly the aſſer-

* See Brit. Crit. for Dec. 1803. p. 687.

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tion, that "Mr. Pitt's diſapprobation of the mode of conducting the negotiations with France" was made known to Mr. Addington previouſly to the negotiation for the return of the former to power, and alſo that there were two diſtinct propoſitions made to Mr. Pitt for his return to office. On the veracity of theſe reſpective aſſertions and denials it cannot be expected that we ſhould decide; neither ſhall we enter into the queſtion, whether Mr. Addington or the preſent Miniſter ſhewed moſt candour and had moſt reaſon on his ſide during that negotiation.

One of the ſtrongeſt paſſages appears to be the defence of the Houſe of Commons againſt the accuſation, "that on the 12th of July 150 Members voted againſt Mr. Pitt's propoſal, and on the 14th reſigned their opinions without giving a ſingle reaſon for the change." In anſwer to this it is contended, that the former vote was merely on a queſtion of order, for the expreſs purpoſe of leaving the members at liberty to vote afterwards on the queſtion itſelf, as they ſhould determine.

The remainder of this work is employed, chiefly, in juſtifying the author's opinion of Mr. Pitt (whom he allows to be "a moſt able financier and moſt eloquent ſenator", but unaccountably denies him any other qualities of a great ſtateſman) in accounting for his own regret, that the ſtateſman in queſtion did not accept a ſeat in Mr. Addington's adminiſtration, in reprehending his adverſary for certain inſinuations reſpecting Mr. A.'s private character, and in defending (we think with ingenuity and effect) the late miniſters from the charge of having deluded the public reſpecting the duration of peace. The author alſo replies to the two objections which have been made to the conduct of the late adminiſtration, namely, "that we ought to have treated with all our conqueſts in our hands", and that "we were firm where we ought to have been conciliating, and conciliating when we ought to have been firm". This laſt charge he retaliates, with ſeverity, on ſeveral of Mr. Pitt's negociations. Some remarks on other topics, of leſs conſequence, conclude this Reply; which, while it vindicates, with great force and ſpirit, a conſiderable portion, at leaſt, of the Curſory Remarks, is expreſſed, generally ſpeaking, in more guarded and temperate language, and is leſs objectionable both as to the ſtyle and argument, than that well-known, and (whatever be its faults) diſtinguiſhed work.

ART. 32. *A View of the relative Situations of Mr. Pitt and Mr. Addington, previous to, and on the Night of, Mr. Patten's Motion. By a Member of Parliament. Second Edition, with Additions.* 8vo. 143 pp. 3s. 6d. Stockdale. 1804.

The controverſy between the reſpective admirers of two preceding adminiſtrations, is now put out of ſight by political changes little foreſeen when many of the tracts were written. As we could not keep pace with them at the time, we ſhall ſtill briefly notice their contents. In the pamphlet before us (which has ſince appeared under the name

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of Mr. Ward, the learned writer of a work on the Law of Nations*; the author reviews the conduct of the Miniſters who acted with Mr. Addington, and ſtates his motives for withdrawing that ſupport which he originally gave them. Theſe motives are, of courſe, founded on tranſactions already canvaſſed in the fulleſt manner, and placed almoſt in every point of view. Their ſuppoſed inferiority in debate to their opponents, is ſtrongly inſiſted upon; as if it was abſolutely neceſſary that Miniſters ſhould be the moſt fluent ſpeakers, or the moſt practiſed debaters in Parliament. The author ſeems not to recollect that eloquence is not always wiſdom, nor dexterity in debate ſoundneſs of argument. It is, in truth, ſo much eaſier to arraign than to defend public meaſures, that (excepting the period of Lord Chatham's adminiſtration, and that of his no leſs illuſtrious ſon) however able the miniſter, the greateſt eloquence has generally been found in the ranks of oppoſition. Some very frivolous objections to the late Miniſter's parliamentary language and conduct are added, and his modeſty, when ſpeaking of himſelf, ſeems particularly offenſive to this writer. Several of the aſſertions and reaſonings in the "Curſory Remarks" are more juſtly cenſured; the conduct of Mr. Pitt is well defended; and this tract, upon the whole, breathes a ſpirit of candour and moderation. With the ſtyle and language of this author (as they appear in the work before us) we are by no means pleaſed. He is verboſe and prolix. All that is material to his chief object, the defence of Mr. Pitt, might have been brought within a much narrower compaſs. But we were pleaſed with the general temper of this pamphlet, and eſpecially commend the author for the candid, and we believe perfectly juſt, admiſſion, that Mr. Addington neither encouraged the publication of the "*Curſory Remarks*", nor was previouſly acquainted with the contents of that work.

ART. 33. *A Letter to Robert Ward, Eſq. M. P. occaſioned by his Pamphlet, intituled a View of the relative Situations of Mr. Pitt and Mr. Addington.* 8vo. 94 pp. 3s. Ginger. 1804.

The pamphlet of Mr. Ward, noticed above, is here attacked by an anonymous author, who controverts many of the facts, and replies to moſt of the arguments contained in that work. We ſhall not enter at large on a topic already ſo amply diſcuſſed. In general, the writer before us attacks Mr. W. with too much aſperity, and throws out inſinuations againſt his veracity, which we cannot believe him to deſerve; though he may have been deceived as to ſome facts, and have adopted ſome reports with too eaſy a credulity. As, for inſtance, two aſſertions which were very generally credited for a time, namely, that the "*Curſory Remarks*" were circulated officially by ſome members of adminiſtration, and that the author of that work was penſioned by the treaſury. Both theſe reports have ſince been ſolemnly contradicted by the beſt authority. The author of this Letter, however, though too

* Reviewed, Brit. Crit. vol. viii. p. 47.

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ſevere, upon the whole, on the gentleman whom he anſwers, is right in many of his aſſertions, and makes ſeveral juſt remarks, particularly where he ſtates the great ſacrifices which Mr. Addington made when he accepted the ſituation of Prime Miniſter, and ſhows that, in his ſubſequent conduct, he adhered to the ſyſtem of his predeceſſor, and only varied the mode as the change of circumſtances appeared to require. On the whole, this pamphlet, though it may not diſplay talents equal to thoſe which ſome writers on the ſame ſubject have manifeſted, will by no means be found unworthy of notice, by thoſe perſons who ſtill intereſt themſelves in the controverſy which gave occaſion to it.

ART. 34. *The Letters of Valerius, on the State of Parties, the War, the Volunteer Syſtem, and moſt of the political Topics which have been lately under public Diſcuſſion. Originally publiſhed in "The Times."* 8vo. 98 pp. 2s. 6d. Hatchard. 1804.

Theſe Letters, in general, appear to have been written in defence of the late adminiſtration againſt the attacks of their parliamentary opponents. The arguments uſed cannot now require to be recapitulated, as the author unavoidably treads a conſiderable part of the ſame ground as the Near Obſerver in his Curſory Remarks. He, however, thinks that "no politician that ever exiſted could poſſibly have foreſeen that the peace of Amiens would not prove a laſting peace;" in which opinion he goes to the extreme, in a contrary direction from the Near Obſerver. The Letters on topics leſs connected with party are moſt deſerving of attention, particularly the 5th, in reply to the obſervations of the French government on his Majeſty's Declaration; the 6th, in defence of the Property Tax; the 7th, addreſſed to the people at large, and the 10th and 14th, which contain ſome ſpirited exhortations and uſeful ſuggeſtions to the Volunteers. Upon the whole, theſe Letters did much credit to the journal in which they appeared, and are by no means unworthy of a ſecond peruſal.

ART. 35. *Outlines of Rational Patriotiſm, and a Plea for Loyalty. Intended to promote the Love of our Country, with a concluding Addreſs to Young Volunteers. By J. F. Hatfield.* 8vo. 87 pp. 2s. 6d. Hatchard. 1804.

The author of this work, (who appears to be guided by the beſt intentions, and animated by truly patriotic ſentiments) has divided it into four unequal parts; in the firſt of which, we find many juſt, though rather deſultory, obſervations on the ancient ſtate of this iſland, and the effect of the Roman, Saxon, and Daniſh invaſions, compared with the preſent condition of France and the countries which ſhe has overrun ſince her late revolution. The writer takes occaſion here to extol the mode of education prevalent in England, and eſpecially the religious part of it; which, he thinks, has been our beſt guarantee againſt the evils and miſeries experienced by our neighbours. The ſecond part conſiſts of remarks on the Hiſtory of England from the

Norman Conqueſt to the Revolution in 1688. A ſketch of the conſtitution, as eſtabliſhed at the laſt-mentioned period, occupies the third part; and the fourth contains a ſtatement of "ſome of our principal rights," with obſervations upon them. The "Concluding Addreſs to Young Volunteers" conſiſts of very juſt and well-meant exhortations; and they are truly told that, although ſeveral other motives of their exertion are highly laudable, "their grand ſupport is religion, ſincere piety to God. This (ſays the author) is the conſummation of all their virtues, and will crown their efforts with honour, if not with ſucceſs."

It is almoſt needleſs to add that the ſentiments expreſſed by this writer, though not new, are ſuch as cannot be too often inculcated.

ART. 36. *The Independence of Great Britain, as the firſt of Maritime Powers, eſſential to, and the Exiſtence of France, in its preſent State, incompatible with, the Proſperity and Preſervation of all European Nations.* 8vo. 42 pp. 2s. Hatchard. 1804.

So important are the truths announced in the title-page of this tract, that abilities of the firſt claſs, and a very ample diſcuſſion, appear requiſite, in order to do ſuch a ſubject entire juſtice. This taſk has been in part performed moſt ably and judiciouſly by Mr. Gentz; and the public will, no doubt, be ſtill more gratified when his plan ſhall be completed. The author before us takes a more confined view of the ſubject, and founds his argument chiefly upon the conſideration, that no nation is ſo well fitted to aſſiſt others without injuring them, as one that poſſeſſes a powerful navy, but a population not formidable. On this ground, he ſays, "the navy of Great Britain can never be dangerous to the continental powers of Europe; it has been ſucceſſively employed in the preſervation of them all, and its deſtruction would ſpeedily be followed by their complete ruin." P. 12.

He then repels the futile arguments which have been uſed to juſtify the jealouſy of this country, entertained by ſome of the continental powers, ſhowing that "the principal ſources of the envied ſuperiority of Great Britain are the effects of moral cauſes," and not owing to any natural advantage of ſoil or climate, and pointedly aſking if "all the advantages now poſſeſſed by Great Britain were transferred to France, what poſſible advantage could reſult from the change to the ſurrounding governments?" "The truth, (adds this author) is, the ſuperiority of Great Britain is neceſſary to moſt of the neighbouring nations; they are indebted to it for their exiſtence as independent ſtates, and, inſtead of beholding it with a jealous eye, it is their intereſt to ſupport and maintain it."

The author afterwards ſhows (as indeed had been ſhewn by other writers) that "the retention of Malta by Great Britain is not to be conſidered as a breach of faith;" "that the danger from France to her neighbours is infinitely greater now than it was under the monarchy;" "that there is no hope of ſafety for the continental ſtates of Europe but in a firm union and well-concerted alliance, and that even

ſuch

ſuch an alliance would not avail, were the navy of Great Britain in the poſſeſſion of France."

Some ſpirited exhortations to the ſeveral ſtates of Europe conclude this tract, which deſerves praiſe for the beſt intentions, and in the execution of thoſe intentions does no diſcredit to the talents of its author.

INVASION.

ART. 37. *A Letter to a Roman Catholic Gentleman of Ireland, on the Chief Conſul Buonaparte's projected Invaſion. By Charles Butler, Eſq.* 8vo. 16 pp. 3d. White. 1803.

The Roman Catholic Gentleman had expreſſed to Mr. B. a wiſh, "to know from him, the opinion of the well-informed in theſe parts, of the probability of an invaſion, its conſequences if it ſhould ſucceed, and the conduct he and his friends ſhould purſue, in the preſent circumſtances." P. 5. Mr. B. ſhows, 1ſt. that Bonaparte is urged to the invaſion by his feelings, his intereſt, and the circumſtances of the times. The anſwer to the 2nd queſtion ſhall be placed entire before our readers: "Some ſeem to think, that it would only be a change of government; ſo that, after the country ſhall have ſubmitted, and the common precautions ſhall have been taken to inſure its quiet, the inhabitants will be left to purſue their ordinary occupations. I hope you and your friends do not fall into this fatal error;—an error which has ſerved the French revolution more than all her armies. Believe me, my dear friend, it is not the government of the country, it is the country itſelf, it is its very ſoil, which is the ultimate object of the invaſion. Till Buonaparte poſſeſſes *that*, he will think nothing of his victories; and every engine of deſtruction will be at work to wreſt it from you. Then only will he ſheath the ſword, when he thinks further reſiſtance to him in the field, impoſſible; and then only he will think ſuch reſiſtance impoſſible, when an officer and two privates cannot be found together, and when all, who might attract adherents by their birth, their wealth, or their talents, are levelled to the duſt. Nothing then will remain to alarm him, but the number of the conquered: and this cauſe of alarm will hourly decreaſe;—he will let looſe upon them every form and combination of oppreſſion, that minds long verſed in the theory and practice of deſtruction can deviſe; and then, paſs but a few generations, and the ways of Ireland will mourn, that they are no longer trodden by Iriſh feet." P. 9. In reſpect (3dly) to the conduct to be purſued, it is that of ſacrificing every other conſideration to the imperious neceſſity of the occaſion. Having ſhown that there is a call on *every* Briton, and *every* Iriſhman, Mr. B. then ſets forth the motives which ſhould influence *Roman Catholics* in particular. To them, and to all our fellow ſubjects, we recommend the ſerious conſideration of this excellent little tract.

MISCELLANIES.

ART. 38. *Letters from France in* 1802. *By Henry Redhead York, Esq. In Two Volumes.* 8vo. 15s. Symonds. 1804.

This gentleman complains in his Preface, "that the unforgiving hand of proscription still weighs heavily upon him, in despight of every gratuitous concession, of recantation public, solemn, and uninvited, of seven years of disinterested and ardent zeal in the cause of his King and Country, accompanied by the greatest voluntary personal sacrifices", &c. &c. We were prepared to think that he had indeed been treated with injustice; but on opening the volume, we confess our zeal in his behalf was a little checked by finding that, on his arrival at Paris, he immediately sought and renewed a former intimacy with the notorious Tom Paine, scorned by every wise, and abhorred by every pious man, an avowed enemy to that King and that Country, for which this author avows himself so warm an advocate. He condescended also to visit Miss Helen Maria Williams, living with the notorious Mr. Stone, a married man, in virtuous, philosophical, Platonic friendship. These are certainly circumstances that will, in some minds, excite suspicions of the integrity of the author's proselytism.

The Letters are entertaining enough; but, except the anecdotes which are told of Paine, Joel Barlow, and *Madam* Williams, we do not find any thing particularly striking, or indeed very new. Mr. Holcroft and fifty more have exhausted all that can be related of modern Paris, its museums, institutions, literature, and, lastly, of Consul and Madam Bonaparte.

ART. 39. *Observations made at Paris during the Peace, and Remarks in a Tour from London to Paris, through Picardy, and to England, by the Route of Normandy; containing a full Description of every Object of Curiosity in the French Metropolis and its Environs; a Critical Review of the Theatres, Actors, &c. and every interesting Particular that may serve as a useful Companion to the Stranger, and amuse the Mind of the curious and scientific. By Edmund John Eyre, formerly of Pembroke-Hall, Cambridge, now of the Theatres Royal Bath and Bristol, Author of various dramatic and poetic Compositions.* 8vo. 10s. 6d. Longman and Rees. 1803.

Mr. Holcroft, for his two ponderous volumes *about* Paris, demanded the enormous sum of five guineas; Mr. Eyre, with far more modesty, gives us, for half a guinea, *a full account of every object of curiosity in Paris, with every interesting particular* that may be useful to the stranger, that can amuse the mind of the curious, or instruct the scientific. All this is compressed in one volume, of less than four hundred pages. *Utrum horum mavis?* The traveller who wishes for

general information about public places, buildings, taverns, &c. will find Mr. Eyre's book very convenient and uſeful; but particularly ſo if he ſhould viſit Paris for the luxuries of eating, no leſs than fourteen pages being occupied with a tranſcript of the bill of fare, with the prices of each article annexed, of one of the moſt faſhionable eating-houſes of Paris. Anecdotes are but very thinly ſcattered; and of the principal perſonage in France ſcarcely any mention is made; nevertheleſs, and in ſpite of the vaunting title-page, the author has produced an agreeable volume, and facetiouſly promiſes a ſecond. In this ſecond, ſhould it appear, we wiſh the author not to uſe ſuch words as extortionate for extortionating, exhumation for taking from the grave, ſubteraneous for ſubterraneous, and the like.

ART. 40. *The Scarborough Tour in* 1803. *By W. Hutton, F. A. S. S.* 8vo. 7s. Rivingtons. 1804.

The ſame amiable principle, namely, parental affection, which induced the venerable author and traveller to viſit Wales, carried him from Birmingham to Scarborough in the ſummer of laſt year. The ſame motive alſo has led him to publiſh an account of his Tour, namely, that the pleaſure of the journey was doubled by recording it. The intermediate places are deſcribed in the author's uſual manner, with the introduction of various local and hiſtorical anecdotes, which ſhow an intimate knowledge of his own country and its annals. From the entertaining deſcription given in this volume of York and its antiquities, we ſhould be very glad, as we do not recollect any extended work on the ſubject, if Mr. Hutton will, at ſome future interval of leiſure, increaſe the materials he muſt have, and oblige us with a more circumſtantial account of this ancient and intereſting city. Notwithſtanding that we expreſs a general ſatisfaction with Mr. Hutton's publications, we beg leave to enter our proteſt againſt many of his remarks, and particularly againſt ſome unbecoming inſinuations againſt our church eſtabliſhment and its miniſters.

ART. 41. *The Life of Robert Fergusſon, the Scottiſh Poet. By Thomas Sommers, Burgeſs and Freeman of Edinburgh, and his Majeſty's Glazier for Scotland.* 12mo. 2s. Longman and Rees. 1803.

This is an account by an intimate acquaintance of an ingenious youth, who died at the premature age of twenty-four; but who, in that ſhort period, greatly diſtinguiſhed himſelf by his poetical taſte and talents. His Poems were firſt publiſhed in Ruddiman's Weekly Magazine, but were afterwards collected into a volume. His fate is ſhocking to humanity; a contuſion on his brain deſtroyed his reaſon, and he died in a mad-houſe.

ART.

ART. 42. *Buonaparte in the West Indies; or, the History of Toussaint Louverture, the African Hero. Parts I. II. III. The third Edition.* 3d. each, or 2s. 6d. per dozen. 8vo. Hatchard. 1803.

We know not the quarter from which this work proceeds; but assuredly it is from no common hand. It is here shown, from a very minute examination of the best documents which could be obtained; nay, from the public acknowledgments of the Chief Consul, his Generals, and other agents, that Toussaint was indeed A HERO. His history is too little known; it deserves to be handed down to future generations, and it ought to be deeply imprinted on the minds of all those in the present generation, who can assist by their valour, or their counsel, in averting from their country the miseries which "*Buonaparte in the West-Indies*" has produced. This man appears to be a compound of cunning and cruelty. Yet his cunning, like that of all other creatures, often turns out to be mere folly; but his cruelty, alas! seldom misses its aim. Toussaint did not *surrender*, as many have supposed; he was *seized* in his own house, in a time of peace—hurried to France, with his wife and children, and his whole family; and there he was starved to death in a dungeon—all of them seem to have been destroyed. These tracts are so well written, in familiar language, that they will gratify the most intelligent, as well as the humblest readers.

ART. 43. *Letters of a Mameluke, or a moral and critical Picture of the Manners of Paris. With Notes by the Translator. From the French of Joseph Lavallee, of the Philotechnic Society, &c. &c. &c. Two Volumes.* 12mo. 9s. Murray. 1804.

A Mameluke is here made to write his sentiments of Paris, just as Persian, Turkish, Jewish, Peruvian, Chinese, and other visitors have been made to do before. There is much of the pertness, and many of the prejudices of a Frenchman in it, but little of ingenuity to distinguish it from other productions of a similar kind. The chief attraction is, that it satirizes Paris *as it is*; but, in general, not on topics that are interesting to English readers. That the remarks are unsuitable to the supposed character of the writer, seems to have been perceived, even by the author himself. There is no probability maintained in that respect.

ART. 44. *The British Museum, or elegant Repository of Natural History. By William Holloway and John Branch. Two Volumes.* 12mo. 7s. Badcock. 1804.

Within these few years, curiosity on subjects of natural history has become so widely circulated, that it has been found expedient and profitable to publish various compendiums, for the convenience and instruction of young persons. Many of these will be found noticed with deserved commendation in different articles of our Review; and the

the present is, with respect to its size, advantages, and price, as desireable a manual as we have seen. It should be observed, that this publication is at present confined to quadrupeds only; and that the coloured copies are seven, and the plain only five shillings, which we think very cheap. It is intended to continue it to the other parts of natural history.

ART. 45. *Addresses to Young Men. By Joshua Toulmin, D.D.* 8vo. 188 pp. 3s. Johnson. 1803.

The composition of the first of these Addresses, or (as the author modestly and properly describes them) *hints*, was suggested by "an anxious concern for the future conduct and happiness of several young gentlemen on removing *from under* his tuition, and gave birth to those which follow. They are now printed, from an earnest desire to serve the rising generation." We think them well calculated for this good purpose; not indeed by any novelty or liveliness and vigour which pervade them; but by their plainness and solidity. They seem to be intended, chiefly, but not solely, for the use of young persons destined to trade or merchandize. The subjects of them are—sober-mindedness; religion; pursuit of knowledge; company; conversation; sympathy towards the sex, and marriage; application to trade, or a profession.

ART. 46. *The History of Free-Masonry, drawn from authentic Sources of Information, with an Account of the Grand Lodge of Scotland, from its Institution in* 1736, *to the present Time, compiled from the Records; and an Appendix of Original Papers.* 8vo. 7s. Longman and Rees. 1804.

As none of our fraternity are Free-Masons, we do not undertake to decide on the accuracy of this History. The object of the publication is certainly commendable, namely, to refute the asseverations which lately have been brought against the fraternity. By this account it certainly appears, that the principles of Free-Masonry are as opposite as possible to any thing connected with revolutionary anarchy. To prove this, is the business of the first part of this work. The second is occupied with the History of Scottish Free-Masonry, from its institution in 1736, to the present period. This last is entirely new, and communicates some important and interesting facts. The reader will also find two ancient charters, from the Scottish Masons to the Sinclairs of Roslin, taken from Hay's manuscript in the Advocate's Library.

ART. 47. *Two Masonic Addresses delivered in the Lodge of Freedom, No.* 89, *Gravesend, December* 27, 1803; *being the Anniversary of the Festival of St. John the Evangelist. By Brother Killick, R. W. M. and Brother John Bryan, J. W. Published at the Request of the Lodge.* 8vo. 22 pp. J. Asperne. 1804.

Brother K. puts some home questions, and gives *well-squared* advice to Masons. He particularly guards them "against the foul machinations

nations of *impiety* and *profaneneſs*"; againſt thoſe "peſtilential characters, which may have had opportunities of corrupting the minds of the brethren with *irreligious* notions." P. 10.

Brother B. with much animation, ſeconds the efforts of the *Right Worſhipful Maſter*; aſſerting the cloſe connection between "Religion and Maſonry"; and "contemplating with pain thoſe odious characters, which have crept in among them, and after having been foſtered in the boſom of Maſonry, have with viperous malignity, been baſely endeavouring to ſting her to the heart." P. 18. Theſe Addreſſes may be read with ſatisfaction, not only by Maſonic Brethren, but by thoſe alſo who are not "members of the fabric"; and may tend to preſerve to the order, in England, ſome of that eſteem which it has generally forfeited in other countries.

ART. 48. *An Addreſs to the Society of Friends, commonly called Quakers, on their excommunicating ſuch of their Members as marry thoſe of other religious Profeſſions.* 8vo. 48 pp. 1s. 6d. Rickman, &c. 1804.

A philippic againſt Quakers; with inuendoes far more extended; by one who ſeems to be of no ſect, church, or religion whatever. Writers of this ſtamp would do well, to make themſelves acquainted with the doctrines of any church, before they venture to prate about them; at pp. 12, 13, we read, "it does not appear that it [the marriage ceremony] is looked upon by them [the clergy of the church of England] as a *ſacramental* performance; no declaration to that effect having been made by them". Had the author's *ſponſors* "taken care that he be inſtructed in the Church Catechiſm"; he would there have learned, that "Chriſt hath ordained in his church *two* Sacraments *only*; that is to ſay, Baptiſm, and the Supper of the Lord". The whole ſeems to be a ſpecimen of unneceſſary and indecorous intermeddling in the concerns of others. The Quaker have certainly a right to make their own regulations, as well as other bodies; and they are not to give up what they think religion, becauſe others chooſe to term it ſuperſtition.

ART. 49. *Eccleſiaſtical Dignities, Eccleſiaſtical Grievances, if not ſpeedily reformed; with Obſervations on Sir William Scott's Reſidence Bill, and Extracts from Simpſon's Plea for Religion, Addreſſed to the Right Hon. Lord Grenville.* 8vo. 28 pp. 1s. Jordan, &c.

MALEVOLENCE perſonified, aſſiſted by IGNORANCE and IMPUDENCE, to give her counſel and courage, would probably have written ſuch a book as this on the ſame ſubject.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 50. *Abrégé de l'hiſtoire d'Eſpagne, de don* Thomas d'Yriarte; *traduit de l'Eſpagnol par* Charles Brunet, *pour ſervir à l'éducation de la jeuneſſe; ſuivi d'une courte deſcription géographique de l'Eſpagne et du Portugal, par le même auteur.* Paris. 12mo. Pr. 4 fr.

This Hiſtory is divided into ſeven grand epochs, from the conqueſt of the Carthaginians to the reign of Charles III. The narration is clear and methodical; the important events being preſented in ſuch a way, as to impreſs them ſtrongly on the memory; the reflections are likewiſe rare, and almoſt always juſt. Some judgments, of too favourable a nature either to the Spaniſh nation, or to ſome of its Kings, may, perhaps, afford matter for criticiſm; but they may be conſidered as excuſable to a certain point. Nothing is ſo much calculated to bring on the ruin of the inſtitutions of a country, as to calumniate the powers which it has created; by praiſing them, even beyond meaſure, no ſuch danger is incurred.

The author ſpeaks at ſome length of the famous reign of Ferdinand and Iſabella. This is one of the moſt brilliant epochs in the Spaniſh hiſtory. The conqueſt of Grenada, the expulſion of the Moors, the diſcovery of the New World, prepared the way for the diſtinguiſhed reign of Charles V. during which, the Spaniſh monarchy arrived at its higheſt degree of ſplendour. In the author's account of Queen Iſabella, the hiſtorian mentions ſome particulars, which form a happy contraſt with the courage and truly royal qualities of that princeſs.

" Elle cultiva", ſays he, " ſon eſprit par la lecture, et étudia avec fruit la langue latine, ſans que cette étude ni ſes grandes occupations lui fiſſent négliger les travaux de ſon ſexe. Elle ſe glorifiait de ce que le roi ſon époux n'avait porté une chemiſe qu'elle n'eût filée et tiſſue de ſes mains. Glorieux exemple, en effet, d'application induſtrieuſe que cette mère reſpectable donnait à ſa famille et à ſes vaſſaux!"

Of the character of Ferdinand, he preſents us with the following deſcription, by Don *Diégo Saavedra*, a writer celebrated in his country.

" Pendant le règne de Ferdinand, dit Saavedra, on cultiva tous les arts de la paix et de la guerre; il offrit les événemens contraires de la bonne et de la mauvaiſe fortune. L'enfance de ce grand roi fut adulte et mâle. Ce que ne purent perfectionner en lui l'art et l'étude, fut achevé par l'expérience. Son repos était travail, ſes divertiſſemens étaient attention. Maître de ſes affections, il ſe gouverna par les règles de la politique plus que par ſes inclinations naturelles. Le trône lui parut une charge plutôt qu'une ſucceſſion. It fut roi dans ſon palais comme dans ſes royaumes, économe dans l'un comme dans les autres. Il impoſa au grand nombre, par le châtiment d'un petit; et par la récompenſe de quelques-uns, il entretint l'eſpérance de tous. Il expoſa l'état plutôt que ſa dignité. La proſpérité ne l'énorgueillit point;

point; il ne fut point humilié par l'adverſité. Il fut d'un abord facile; il écoutait pour ſavoir, et demandait pour être informé; ſon amitié était convenance; ſa parenté raiſon d'état; ſa confiance, vigilante; ſa méfiance, éclairée; ſa fineſſe, diſcernement; ſa crainte, circonſpection; ſa malignité, défenſe; et ſa diſſimulation, remède. Ce qu'il put faire par lui-même, il ne le confia pas à autrui. L'effet de ſes réſolutions ſe découvrait avant leurs cauſes. Il cachait ſes deſſeins à ſes ambaſſadeurs, quand il voulait que, trompés eux-mêmes, ils perſuadaſſent mieux le contraire."

Notwithſtanding his extreme reſerve, *Yriarte* appears to allow, that it is to Philip II. that the decline of Spain is to be attributed. The vain efforts made by this prince to bring under ſubjection his revolted ſubjects, his attempts againſt England, and the intrigues in which he was concerned for the purpoſe of producing diſturbances in France, exhauſted his kingdom, and laid his ſucceſſors under the neceſſity of burthening it with taxes.

" Ses ſujets", ſays a Spaniſh author cited by *Yriarte*, " s'en étonnaient quand ils conſidéraient la multitude des tréſors qui étaient venus de l'Inde pendant ſon règne; ils remarquaient qu'en 1595, dans l'eſpace de huit mois, il était entré dans le port de San Lucas trente-cinque millions d'or et d'argent, ſuffiſans pour enrichir les princes de l'Europe, et qu'en 1596, il ne reſtait pas un ſeul réal en Caſtille."

The author enters into conſiderable detail on the reign of Philip V. He conceives, that it is to him that Spain is indebted for the revival of commerce and of the arts. Sufficient attention has likewiſe not been paid to his Queen, of fourteen years old only, who, during the abſence of Philip, accepted the regency, preſided at the councils, and even recovered a part of his kingdom.

To this valuable Hiſtory the tranſlator has added that of Charles III. which *Yriarte* had merely begun. *Nouv. Eſpr. d. Journ.*

ART. 51. *Vie militaire et privée de Henri IV. d'après ſes lettres inédites au Baron de Batz, celles à Sully, à Brantôme, à Dupleſſis-Mornay; ſes harangues, ſon itinéraire, &c. avec notes hiſtoriques.*

We have here a collection, compoſed of Letters never before publiſhed; of others diſperſed in different works, now become rare; and, laſtly, of other pieces and hiſtorical fragments, arranged, as well as the Letters, in chronological order. The editor has added notes, explanatory of ſome facts ſlightly mentioned by *Henry* in his correſpondence.

The following may be cited as ſpecimens of the inedited Letters.

" *A. M. de Batz.*

" Mon faucheur*, mets des aîles à ta meilleure bête: j'ai dit à Monteſpan de crèver la ſienne pour t'aller engarder de paſſer à Vic, ne d'entrer à Laverdeins. Pourquoi? Tu le ſauras de moi à Nérac, mais par tout autre chemin: viens, hates, cours, voles, c'eſt l'ordre de ton maître, et la prière de ton ami, HENRI."

* Henry had called M. de Batz his *Faucheur*, becauſe, in a particular engagement, he had killed a great number of the enemy.

Batz,

Batz having ſaved a great number of Proteſtants, though he was himſelf a Catholic, Henry wrote to him:

" Monſieur de Batz, j'ai entendu avec plaiſir les ſervices que vous et M. de Roquelaure avez rendus à ceux de la religion, et la ſauveté que vous particulièrement avez donnée dans votre château de Suberbies à ceux de mon pays de Béarn. De quoi je vous veux remercier et prier de croire que bien que ſoyez de ceux-là du pape, je n'avais aucune méfiance de vous deſſus ces choſes. Ceux qui ſuivent tout droit leur conſcience, ſont de ma religion, et moi je ſuis de celle de tous ceux-là qui ſont braves et bons. Sur ce, ne ſerai la préſente plus longue, ſinon pour vous recommander la place qu'avez en main et d'être ſur vos gardes; pour ce que ne peut faillir que n'ayez bientôt du bruit aux oreilles. Mais de cela je m'en repoſe ſur vous, comme le devez faire ſur le bien vôtre à jamais. HENRI."

The next Letter is well known: it is addreſſed to Gabrielle.

" Mes belles amours, deux heures après l'arrivée de ce porteur, vous verrez un cavalier qui vous aime fort, que l'on appelle Roi de *France et de Navarre;* titre certainement honorable mais bien pénible. Celui de votre ſujet eſt bien plus délicieux: tous trois enſemble ſont bons à quelque ſauce qu'on les puiſſe mettre et n'ai réſolu de les céder à perſonne."

We ſhall confine ourſelves to two extracts from his harangues.

" *Harangue du roi aux gens de ſa cour de parlement de Paris.*

" Vous me voyez en mon cabinet où je viens parler à vous, non point en habit royal, ni avec l'habit et l'épée, comme mes prédéceſſeurs, mais vêtu comme un père de famille, en pourpoint, pour parler familièrement à ſes enfans. Ce que j'ai à vous dire, c'eſt que je vous prie de vérifier mon édit que j'ai accordé à ceux de la religion. Ce que j'en ai fait, c'eſt pour le bien de la paix; je l'ai faite au dehors, je la veux au-dedans. Vous me devez obéir, quand il n'y aurait conſidération que de ma qualité ou des obligations que m'ont tous mes ſujets, et particulièrement vous de mon parlement. J'ai remis les uns dans leurs maiſons dont ils étaient bannis, les autres en la foi qu'ils n'avaient plus. . . . Je ne me veux vanter. Mais je veux bien dire que je n'ai exemple à imiter d'autres que de moi-même. . . . La néceſſité m'a fait faire cet édit. Par la même néceſſité j'ai autrefois fait le ſoldat. On en a parlé; je n'en ai pas fait le ſemblant. Je ſuis roi maintenant et parle en roi: je veux être obéi. . . . Il n'y a pas un de vous qui ne me trouve bon quand il a affaire de moi; et toutefois à moi qui vous ſuis bon vous m'êtes mauvais. . . . Tous ces grands catholiques eccléſiaſtiques criards, que je donne à un deux mille écus ou quatre mille livres de rente, ne diront plus mot. Je juge de même de autres qui veulent parler contre l'édit. Il y a des méchans qui montrent fuir le péché; mais c'eſt par crainte de la peine: au lieu que les bons le craignent par l'amour de la vertu. J'ai appris autrefois ces deux vers latins:

Oderunt peccare mali formidine pœnæ,
Oderunt peccare boni virtutis amore.

" Il y a plus de vingt ans que je ne les ai redits qu'à cette heure."

The following paſſage is taken from Henry's *Diſcours aux notables de Rouen.*

" Si

" Si je me faiſais gloire de paſſer pour orateur, j'aurais apporté ici plus de belles paroles que de bonne volonté : mais n'aſpire pas à bien parler. . . . Je ne vous ai point appellé, comme faiſaient mes prédéceſſeurs, pour vous obliger d'approuver mes volontés. Je vous ai fait aſſembler pour recevoir vos conſeils et me mettre en tutelle en vos mains : c'eſt une envie qui ne prend guères aux rois, aux barbes griſes et aux victorieux comme moi. Mais l'amour que je porte à mes ſujets, me fait trouver tout honorable. . . . Mes prédéceſſeurs vous ont donné des paroles avec appareil, et moi, avec ma jaquette griſe, je vous donnerai des effets."

If we compare the ſtyle of Henry with that of contemporary writers, we ſhall ſee how much ſuperior he was to the age in which he lived.

Laſtly, love inſpired Henry with verſes, which are ſtill popular. Every one is acquainted with the couplets which he addreſſed to Gabrielle. The laſt of theſe is full of thoſe graces which do not become ſuperannuated :

" Partagez ma couronne,
Le prix de ma valeur :
Je la tiens de Bellone,
Tenez-la de mon cœur ;
Cruelle départie, etc."

We ſhall conclude our extracts from this collection, with a piece leſs known :

" Viens aurore,
Je t'implore ;
Je ſuis gai quand je te vois ;
La bergère,
Qui m'eſt chère,
Eſt vermeille comme toi.

Pour entendre
Sa voix tendre
On déſerte le hameau,
Et Tityre,
Qui ſoupire,
Fait taire ſon chalumeau.

De roſée
Arrouſée,
La roſe a moins de fraîcheur ;
Une hermine
Eſt moins fine ;
Le lys a moins de blancheur.

D'ambroiſie
Bien choiſie,
Hébé la nourrit à part.
Et ſa bouche,
Quand j'y touche,
Me parfume de nectar.

Elle

Elle eſt blonde
Sans ſeconde,
Elle a la taille à la main.
Sa prunelle
Etincelle
Comme l'aſtre du matin."

There ſtill exiſts a copy of this ſong in the hand of Henry IV. himſelf. *Ibid.*

ART. 52. *La Guide de l'hiſtoire à l'uſage de la jeuneſſe et des perſonnes qui veulent la lire avec fruit ou l'écrire avec ſuccès. Recueil élémentaire contenant:* 1°. *les Traités les plus courts et les meilleurs ſur l'étude et l'utilité de l'hiſtoire, ſur la chronologie, ſur les devoirs et les qualités de l'hiſtorien, et ſur le mérite des principaux hiſtoriographes;* 2°. *le tableau de l'hiſtoire univerſelle ancienne et moderne, juſqu'à la paix d'Amiens, en* 1802, *et l'avènement de Bonaparte au conſulat à vie;* 3°. *une bibliothèque choiſie des meilleurs livres de géographie, de chronologie, d'hiſtoire et de droit public, compoſés ou traduits en français; commencé par M.* D—— *avocat, auteur de l'*hiſtoire des Naufrages, *continué et mis au jour par* J. F. Née de la Rochelle, *ci devant libraire à Paris;* 3 voll. 8vo. Paris, 1803.

The *Hiſtoire des Naufrages*, publiſhed in 1792, by M. *D*—— was very favourably received, and might indeed be expected to be ſo, as it compriſed a certain number of intereſting adventures, the accounts of which were to be ſought for in different works. M. *Née de la Rochelle* aſſures us, that the Collection which he now lays before the public, under the title of *Guide de l'hiſtoire*, was made in part by the ſame M. *D*——. It may, from its nature, be to a certain claſs of readers leſs pleaſing than the firſt, but it is of more real utility.

The firſt volume contains ſeveral extracts, of conſiderable merit, from the *Introduction à l'hiſtoire de l'homme*, by *Count de Gebelin*. We cannot, indeed, ſay, that all the other treatiſes found in this volume are of the ſame value. There are, however, ſome of them more particularly worthy of notice. Such are the judicious reflexions on the duties of an hiſtorian, by *Michel le Vaſſor*, who wrote the life of Louis XIII.; the diſſertation, by *Lucian*, on the manner of writing hiſtory; what *Voltaire* has written concerning hiſtory in the *Queſtions ſur l'Encyclopédie;* ſeveral pieces of *St. Real*, of *Mably*, and of other leſs celebrated authors, &c.

In the ſecond volume, we are preſented with Chronological Notices, extracted from the introduction to the *Elementary Atlas of Geography and Hiſtory*, by M. *Buy de Mornas;* followed by a View of Univerſal Hiſtory, in four parts. The two firſt are by the Abbé *Lenglet du Freſnoy;* the third, which comprehends the ſpace from the birth of our Saviour to the death of Louis XV., is the work of M. *Berardier de Balant*, formerly Profeſſor of Eloquence in the Univerſity of Paris; laſtly, the editor himſelf has drawn up the fourth, which commences with the acceſſion of Louis XVI. to the throne, and terminates with the nomination of Bonaparte to the Conſulſhip for life.

La

In the beginning of the third volume, the editor has placed different judgments paſſed by *Lamothe Levayer*, the Abbé *Mably*, M. *d'Argenſon*, and the preſident *Hénault*, on the moſt famous hiſtorians, both ancient and modern. The whole concludes with a *Catalogue raiſonné* of works either written in French, or tranſlated into that language, which relate to hiſtory, geography, chronology, politics, and to public law. This nomenclature, the reſult of the reſearches of M. *Née de la Rochelle*, occupies alone two thirds of this third volume.

Moſt of the works contained in this Collection are generally known, and enjoy a deſerved reputation. Some of them, however, though by no means deſtitute of merit, appear to be but little adapted to the object which the compiler had in view, and might, we think, have been omitted, without rendering the work leſs uſeful to thoſe for whom it is deſigned. Another objection which may be made to the work is, that it preſents opinions often in contradiction with each other, a fault which the editor has ſometimes, though but rarely, endeavoured to correct by his own notes. *Ibid.*

ART. 53. *Hiſtoire du Bas-Empire, dépuis Conſtantin juſqu'à la priſe de Conſtantinople, en* 1453; *par* Jaques-Corentin Royou; 4 large voll. in 8vo. Paris; pr. 26 fr. 50 cent.

M. *Royou* had before publiſhed an *Abrégé de l'Hiſtoire ancienne*, which is juſtly eſteemed; and we are of opinion, that the preſent work cannot but add to his reputation. We cannot, however, agree with him in the aſſertion, that his predeceſſor *Le Beau* is *illiſible*, though he is certainly very prolix. *Ibid.*

ART. 54. *Eſſais ſur les îles fortunées de l'antique Atlantide*; 1 voll. 4°. with charts and plates. Paris; 15 fr.

Such is the modeſt title of this intereſting and inſtructive work, publiſhed by M. *Bory de St. Vincent*, a French officer. The Canary Iſlands are the moſt ancient colonies formed by the modern Europeans. They were formerly known under the name of the *Fortunate Iſlands*.

This work is divided into eight chapters. In the firſt, the author preſents an account of the principal writers who have ſpoken of the Canaries, and gives the geographical deſcription of thoſe iſlands; in the ſecond, he brings us acquainted with the climate of the Canaries, the people who inhabited the iſlands, when the Europeans made their firſt appearance there, and their manners; the third treats of the donation of the Canary iſlands to Louis de la Cerde, by Pope Clement VI., the conqueſt of thoſe iſlands by different adventurers, with the total deſtruction of the Guanches; the fourth exhibits the Canary iſlands in their actual ſtate, and under commercial relations; in the fifth, we have the natural hiſtory of the Canaries, and particularly that of Teneriffe; the author examines, in the ſixth, whether in the Canaries we have the Fortunate-Iſlands, the Elyſian-Fields, the Heſperides, and the true Mount-Atlas, of the ancients; in the ſeventh, whether the Canaries and the other iſlands of the Atlantic Ocean, preſent the remains of a continent; whilſt the eighth contains reſearches into the origin of the Guanches, and their relations to the firſt known people. *Ibid.*

ART.

ART. 55. *Oeuvres de* Colardeau, *de l'Academie françaiſe;* 4 voll. in 12°. Paris; pr. 7 fr. 50 cent.

This poet, whoſe imagination was not vigorous, and whoſe ſtate of health was always weak, deſerves to be claſſed among thoſe writers whoſe conduct has done honour to the republic of letters, at an epoch when ambition, intrigue, and a ſpirit of faction, ſo much prevailed. As he has always imitated, he can only be allowed the talent of eaſy verſification, which is, indeed, more rare than what is generally believed.

M. *Colardeau* had begun a tranſlation of the *Gernſalemme liberata*, which he diſcontinued upon learning that *Watelet* was employed in it. The *Héroide d'Héloïſe*, imitated from *Pope*, and the *Epître à Duhamel* are his beſt pieces. From the latter of theſe, we ſhall cite the following paſſage:

" Si jadis tes aïeux parèrent ta maiſon
Des bizarres beautés d'un gothique écuſſon,
Dans tes jardins, par-tout, je vois que ton génie
L'orna plus ſagement des travaux d'Uranie:
Ici, ſur un pivot, vers le nord entraîné,
L'aimant cherche à mes yeux ſon point déterminé;
Là, de l'antique Hermès le minéral fluide
S'élève au gré de l'air plus ſec ou plus humide;
Ici, par la liqueur un ube coloré,
De la température indique le degré;
Là, du haut de tes toîts, incliné vers la terre,
Un long fil électrique écarte le tonnerre;
Plus loin, la cucurbite, à l'aide du fourneau,
De légères vapeurs mouillent ſon chapiteau;
Le règne végétal analyſé par elle,
Offre à l'œil curieux tous les ſucs qu'il recèle;
Et plus haut je vois l'ombre, errante ſur un mur,
Faire marcher le temps d'un pas égal et ſûr." *Ibid.*

ITALY.

ART. 56. Jacobi Morelli *bibliothecæ regiæ divi Marci Venetiarum cuſtodis, bibliotheca manuſcripta, græca et latina. Tomus primus.* Baſſano; l. 8vo. xi. and 499 pp.

Zanetti and *Buongiovanni* had before publiſhed a Catalogue of theſe MSS. in 1740. This Catalogue was, however, defective in many points, as had been obſerved by M. *D'Anſſe de Villoiſon*, in the ſecond Part of his *Anecdota Græca*, a work replete with inedited paſſages from ancient writers, and with the moſt curious notices. As it might be expected, from the literary character and induſtry of the author, in this new Catalogue the defects are abundantly ſupplied.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have had remonſtrances from ſeveral Cambro-Britiſh friends, on a miſtake in ſaying that *Kous* is Welſh for *Bread*, (vol. xxii. p. 470, note) whereas it means *Cheeſe*. This is a proof of Johnſon's remark, that what is known is not always preſent, for we certainly knew the fact before we ſuffered the miſtake to paſs. Whether *Kous* is from *Caſeus*, or *Caſeus* from *Kous*, etymologiſts may diſpute.

LITERARY INTELLIGENCE.

Mr. Roſcoe is near completing his labours on *the Life and Pontificate of Leo X.* a great part of which work is already printed.

The *Rev. R. Kingdon* will ſoon publiſh a tranſlation of a work on the authenticity, uncorrupted preſervation, and credibility of the New Teſtament, by the late *Dr. Leſs*, Profeſſor in the Univerſity of Göttingen.

The edition of *Pope's Works*, undertaken by the *Rev. W. L. Bowles*, is proceeding at the preſs, with all convenient expedition.

A new and complete edition of *Jortin's Works* is now in the preſs.

We hear alſo of a new work by *Mr. Mitford*, on the *Harmony of Language*.

Mr. Todd's edition of *Spenſer* is in great forwardneſs.

A new edition of the *General Biographical Dictionary* will ſoon go to preſs. It will be extended to eighteen volumes.

ERRATA.

In our Review for *March*, p. 309, l. 8 from the bottom, for *fiftieth* part read *five hundredth* part.

In that for *April*, p. 438, in the title of Mr. Churton's Sermon, before *Lord Biſhop of St. David's*, inſert *Chaplain to the*.